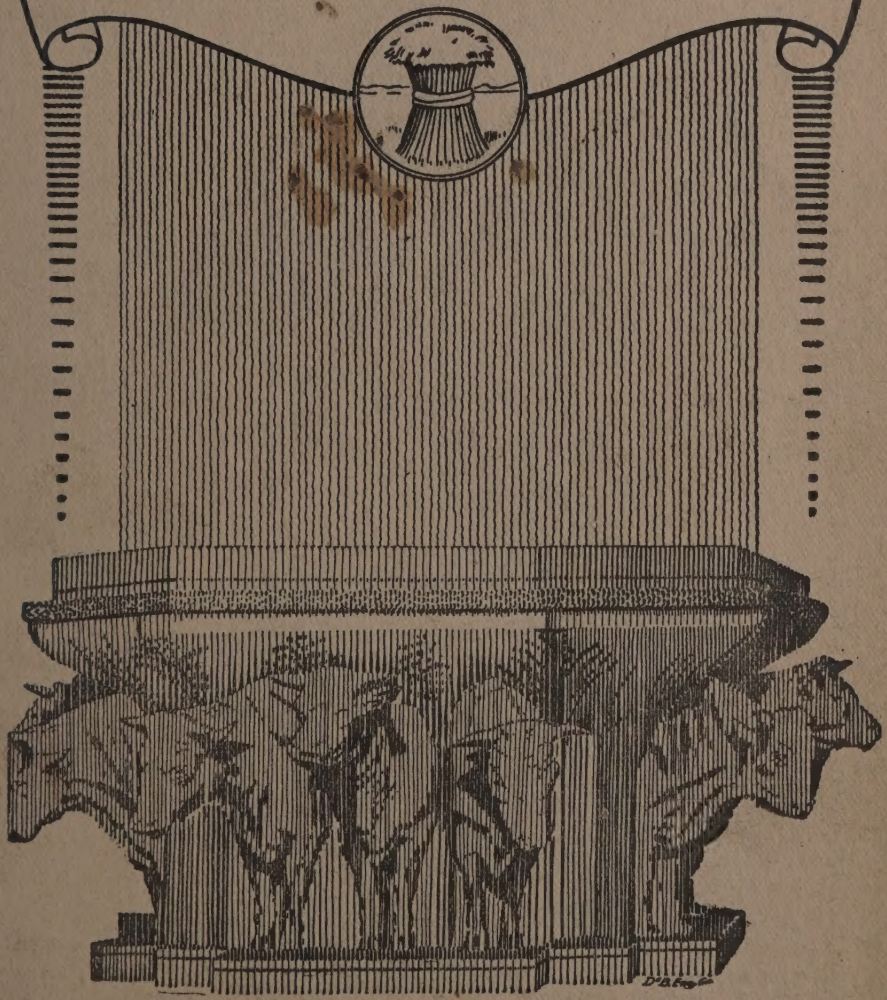
THE RELIEF SOCIETY MAGAZINE



ORGAN OF THE RELIEF SOCIETY OF
THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
Room 29 Bishop's Building, Salt Lake City, Utah

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VOLUME VIII **MARCH, 1921** NUMBER 3

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The Relief Society Magazine

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CONTENTS

MARCH, 1921

Mrs. Zina D. Young.....Frontispiece
The Return Journey .....Susan Geal Perry 127
Centennial of President Zina D. Huntington Young..... 129
Our Anniversary .....Lula L. Greene Richards 137
The Primary as First Aid to Relief Society 144
Out of the World .....G. Milton Babcock 148
Anniversary Program .....Morag 157
World Happenings .....James H. Anderson 164
Notes from the Field 166
Editorial: If I were a Relief Society Teacher 171
Guide Lessons for May 173

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The Return Journey

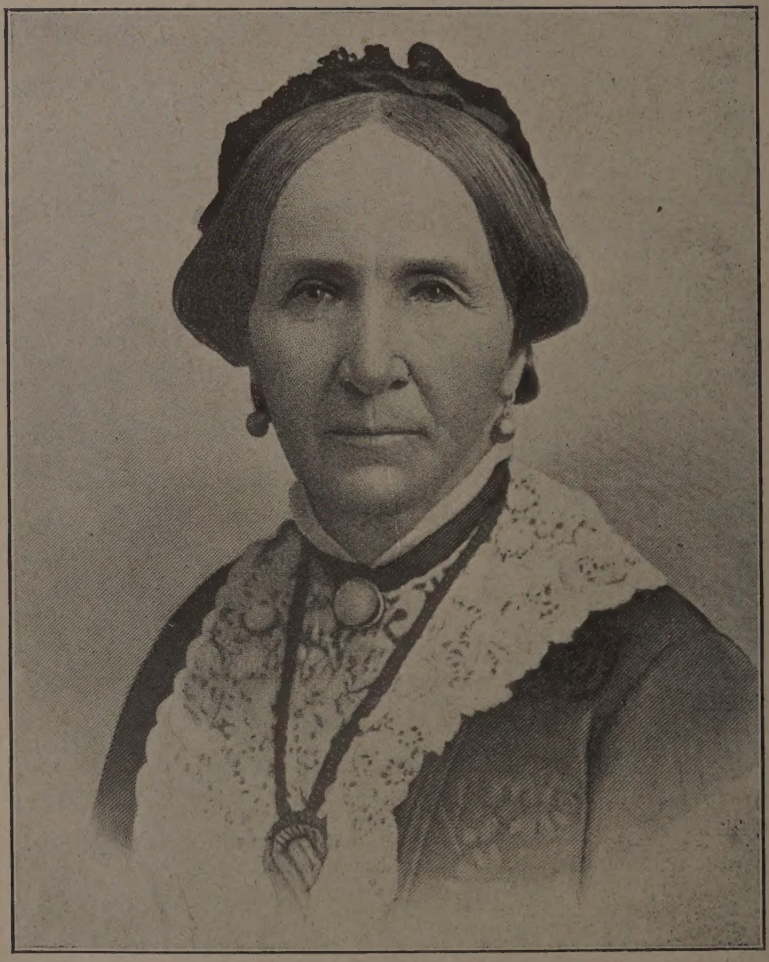
By Susan Teal Perry

Thou hast been to the gates of the city,—
"The city that lieth foursquare,"
And caught a glint of its glorious light,
A breath of its sweet, pleasant air;
But the hand thou wert tenderly holding
Unclasped as the dear one passed through,
Thou camest back through the shadows alone,
The work of the valleys to do.

Its a weary work, brewing and baking;
The mending and making lags sore,
When the dear one shares not the sweet ministrations,
And needs such loved service no more,
Oh, how strange that they never do hunger,
Their garments ne'er need a repair,
Our dear glorified ones who depended
So much and so long on our care.

But fold not thine hands, for the folded ones
Fulfil not the Master's behest;
Go put heart in the brewing and baking,
Seek to mend and to make at thy best.
There are some who still say, "I am hungry,"
The Lord bids thee feed them with bread;
There are others stand waiting for garments,
Then haste with thy needle and thread.

Our loved who have entered the Gateway
Have only passed out of our sight.
Have been called from the work in earth's shadows
To the sweet, divine service in Light.
They still are our own "made perfect"
In that newly appointed high Place;
Where they know neither sorrow nor want,
As they gaze on His glorified face.



MRS. ZINA D. YOUNG, THIRD GENERAL PRESIDENT OF THE RELIEF SOCIETY.

THE

Relief Society Magazine

VOL. VIII MARCH, 1921 No. 3

Centennial of President Zina D. Huntington Young

The recent one hundredth anniversary of the birth of our third General President of the Relief Society was celebrated in a delightful and instructive way by a joint memorial program given by her descendants, and members of the General Board of the Relief Society. The Committee on entertainment appointed by the General Board are as follows:

Mrs. Jeanette A. Hyde, chairman, Elizabeth C. Crismon, Rebecca N. Nibley, Mrs. Julia P. M. Farnsworth, Mrs. Donetta Smith Kesler.

The above mentioned persons were associated with Mrs. Zina Young Williams Card, Colonel Willard Young, Mrs. Maria Y. Dougall, and Mrs. Phebe Y. Beatie, in the details of the evenings entertainment.

The entertainment was given in the General Board Headquarters on the evening of January 31, 1921, and was a charming affair from beginning to end. The music was as follows:

Lizzie Thomas Edward, solo, "O My Father."

Moroni J. Thomas, Mrs. Joseph Wood, Agnes O. Thomas, Sam Winter, quartet, sang, "I am a pilgrim," in the most exquisite style and voice.

Relief Society Choir, directed by Lizzie Thomas Edward, sang, "I need thee every hour," and "The resurrection day."

Colonel Willard Young had charge of the program as master of ceremonies.

The first speaker was President Zina D. H. Young's only daughter, Mrs. Zina Y. W. Card. She related many interesting incidents in the lives of her own mother and her grandfather's and grandmother's history. She told of the coming of one of the three Nephites to visit the Huntington family, just about the time the Prophet Joseph translated the Book of Mormon. She

described, in vivid language, the pioneer home life of grandfather Wm. Huntington, in their New England home, and related the conversion of the family through the Martyr-Patriarch Hyrum Smith. She referred to her mother's first marriage, and the two noble sons born of that union, Zebulon and Chariton Jacobs, and then told other interesting facts concerning her mother's removal to Nauvoo, and subsequent life. Mrs. Maria Y. Dougall and Mrs. Phebe Beattie, both eulogized the life and character of their sainted step-mother, in touching and moving words. Sister Jeanette A. Hyde followed with a brief but comprehensive sketch of the life and labors of President Zina D. H. Young.

Sister Zina's father, William Huntington, came into the Church with his 5 children, the three sons, William, Dymoch, and Oliver, the two daughters, Zina and Prescinda. Wm. and Dymoch were the chosen body-guard of the Prophet Joseph Smith in his life, his death, and they guarded his body to its final resting-place. Dymoch was the leader of the pioneer martial band. Who does not remember his stately dignity, his imposing appearance, as he marched at the head of the procession and of his band on our national holidays?

Prescinda married President Heber C. Kimball, and her son Joseph is one of our well-known business men.

Descendants of each of these five families were guests at the memorial service, about fifty of them being from the Huntington's and about thirty were from Sister Zina's family. Bishop Huntington of Springville who was present is the worthy son of his noble father Oliver Huntington, the Patriarch.

Refreshments were served by the granddaughters of Zina D. H. Young, and consisted of old-fashioned cookies, bananas, cheese and chocolate.

It may be interesting to our readers to give here a sketch of Sister Young which was printed in the *Young Ladies' Mutual Improvement Association History,* some years ago.

ZINA D. HUNTINGTON YOUNG

"There have been many noble women, some great women, and a multitude of good women, associated, past and present, with the Latter-day work. But of them all, none was so lovely, so lovable, and so greatly beloved as was "Aunt Zina." To be sure the explanation seems simple, but it only "seems," for it is anything but simple to live the perfect Christian life which was lived by this saintly woman for over eighty years.

"Aunt Zina was a perfect example of the teachings of Paul I Corinthians 13; yet, with all her tenderness and exquisite deli-

cacy of motive and act, there was a sturdy strength about her which made up the heroic part of her character. She was extremely quick in her perceptions, and was keenly conscious of malicious conduct or slighting treatment; but her nobility prevented her from resenting ill-treatment, and she was ready to forgive long before asked to do so.

"It is related of her that on one occasion she was told that a certain woman did not like her. Aunt Zina looked quietly into the eyes of her informer and said, with simple dignity and sincerity: 'Well, I love her, sister, and she can't help herself.'

"It is an established fact that, almost without exception, the founders of the "Mormon" Church were descendants of the founders of the American nation, and it is a pleasing task to study the genealogical history of the men and women who have, under God, laid the foundations of this Church.

"Zina Huntington Young was descended from a line of distinguished ancestry. Lady Salina Huntington, who came from one branch of the family, was the daughter of the Earl of Ferrars, and a co-laborer of the famous reformer, Wesley. The pedigree of this family, and that of George Washington, the first American, meet in the same parentage, a few generations before either of these distinguished personages was born. The mother of Aunt Zina was a Dimock, and she was of the family of Sir. Edward Dymock. Knight. Champion to Queen Elizabeth. The Dymocks were hereditary holders of this title for several generations.

"Aunt Zina's father was one of the patriots who served in the war of 1812. Samuel Huntington, one of the signers of the Declaration of Independence, was the uncle of this sturdy and gallant soldier. Her own father was descended directly from Simon Huntington, the Puritan immigrant, who sailed for America in 1633, but on the way died of small-pox. His wife and little children settled in Roxbury, and were under the direct charge of the famous pastor, John Elliot. Her paternal grandmother was a Lathrop, of the Black River Valley, New York.

"Aunt Zina was born Jan. 31, 1821, at Watertown where her parents had emigrated, and she was baptized in Kirtland by the Patriarch Hyrum Smith, August 14, 1835. Young as she was, she received, during this year at Kirtland the two beautiful gifts which never afterwards left her: that of speaking in tongues and of interpretation of tongues. She was a member of the Kirtland temple choir, and began, even in her youth, the work of her life—the teaching of the young. She was eminently gifted as a teacher. She not only had the gift of imparting information from the modest store of book-learning which she possessed, but she had that higher, rarer gift of imparting the inspiration

of her own high ideals and character to the youth who were under her care.

"She was married in her youth, and had two fine boys, Zebulon and Chariton Jacobs; but the union was not a happy one, and she subsequently separated from her husband. She was married in the order of celestial marriage to the Prophet Joseph Smith, for time and eternity. After the martyrdom of the Prophet, she accepted the offer of a home, under the roof of President Young, and was married to him for time. She had one child to Brigham Young, a daughter, Zina, who is a worthy representative of a spiritual and sainted mother.

"Aunt Zina's mother died during the persecutions in Missouri, and the family were all so ill that only two of the number could attend the funeral. Her father died, also a martyr, at the camp at Pisgah, after the Saints were driven from Nauvoo. The Saints at this time were in the most terrible straits. Deaths were so frequent that it was difficult to find well ones who could bury the dead. Many were buried with split logs at the bottom of the graves, while the sides were lined with brush hastily cut from the roadside. It was at this time that Father Huntington was taken sick, and died in eighteen days.

"Aunt Zina went to Winter Quarters after the death of her father; and she crossed the plains, in 1848, with her husband's family, walking, driving team, cooking beside the camp-fire, and sharing, nay, bearing far more than her part of the burdens of the journey. She was an expert bread-maker and her salt-rising would come up when all the others were dead and cold. No one will ever know how little of her own provisions she ate, and how much she gave to others less favored than herself. After arriving in Salt Lake Valley, she lived first in the Old Fort, then in the "Log Row," a short distance north of the Eagle Gate, and later with the other members of the family moved (in 1856) into the famous Lion House.

"Aunt Zina taught school for many years, for there must be schools, and the men were all busy with the strenuous pioneer labors in canyon and field. She began teaching in Nauvoo; next, she had a noisy, yet merry, school in Winter Quarters, and finally opened a small class in her own small room in the Log Fort. After the Lion House was built and teachers multiplied, she turned her attention to other philanthropic labors, for her spirit was far too active, and her capacity too great, to make her satisfied with the small compass of her own four walls. She walked the difficult path of public trust, side by side with Eliza R. Snow.

"When the Relief Society was reorganized in Utah by Brigham Young, Aunt Zina was chosen as treasurer. Later, when the general organization was completed, June 19, 1880, she was

the first counselor to Sister Eliza R. Snow. This office she held until the death of Sister Snow, when she was elected the president of that historic society, and she continued in that office till her own death, on the 28th of August, 1902. She was thus, for ten years, elect lady of the Church and no more beautiful soul ever occupied that exalted position.

"She was chosen in the early seventies by Brigham Young to take up the "mission" of establishing silk-culture in the Territory, and to her death she was faithful to the trust then imposed upon her. To hear her modest story of the suffering she endured in silence, while working on the silk farm established by President Young in the suburbs of the city, was to hear what real heroism means. She was afflicted with a mortal terror of worms, having a birth mark in the palm of her hand in the shape of a curled-up worm. But when she was called upon to take up the work in sericulture, she told no one of her affliction, resolved that she would conquer her terror, if she died of heart-failure in the attempt. And conquer, to an extent, she did. She fed and took care of millions of worms, and although there were months that her dreams were nightmare remembrances of her daily horror, she never faltered. She lived to see the silk industry fostered and made comparatively successful through legislative enactment. And she wore, for many years, home-made silk dresses as her best attire.

"In no other line of work and effort was Aunt Zina better known and more appreciated than in her ministrations to the sick and dying in the household of faith. She was an angel of hope and faith to thousands and thousands of the Latter-day Saints. Who has not seen the heavenly comfort and faith beaming from her eye as she knelt over the sick or soothed the mourner! In those early days, whose child was not nursed back to health, or robed for its last long sleep, by the tender hands of this angelic woman! What household was not made better, purer, holier far, because of the presence of this saintly woman and womanly saint!

"She was early educated in the simple mysteries of obstetrics by a visiting physician to the Territory of Utah, Dr. Mary Barker, and ever after she was called from her home in season and out of season, to preside as high priestess at the altar of birth. She heard the birth-cry of more children than any other woman in Utah. And, withal, she bore three, and reared a large family of her husband's children. Col. Willard Young, Mrs. Mary Y. Croxall, Mrs. Maria Y. Dougall and Mrs. Phebe Y. Beatie were as near and dear to her as if she had borne them in the flesh. And her memory, to them, is as sweet and sacred as is their own saintly mother, Clara Chase Young, who died at the

birth of Phebe. Aunt Zina took the children into her home and heart.

"She was the soul of generosity, and yet not lavish; she was forgiving to a fault, and still she always knew when people assailed her. She was eloquent, and had a personal magnetism which attracted the merest stranger instantly to her side. She was sweetly proud, and her soul was filled with an exquisite dignity.

"She labored for years as a high priestess, first in the Endowment House, and then in the Salt Lake Temple, where she presided among the women workers to the day of her death.

"In the work in the Mutual Improvement Association and Primary Association, Aunt Zina's work was co-equal with the labors of Sister Eliza R. Snow. Together they traveled, Sister Snow's ringing challenge penetrating into the very depths of the girls' minds and brains, while Aunt Zina's loving appeal sank into their hearts and distilled upon their souls like the dews upon the thirsty hills around their valley homes. They traveled thousands and thousands of miles, mostly in carriages or wagons, holding two and sometimes four meetings a day, organizing branches of the Retrenchment, or Mutual Improvement, Associations, meeting with the Relief Societies, "preaching up" silk, or the loyal support of home industry; securing subscribers to the *Woman's Exponent;* urging the women and the girls to study well their responsibilities, as mothers, wives and daughters. Then, one meeting dismissed, the same audience would assemble while these two orators and organizers would call a session of the Suffrage Society, or, perhaps, a meeting of the children's Primary Associations. And in this taxing and yet glorious life this woman, these women, lived, labored, suffered and passed to their rewards."

The death of Eliza R. Snow occurred on December 5, 1887. At the following April conference, Zina D. H. Young was sustained as General President. The following notice appeared in the *Woman's Exponent,* April 15, 1888:

"On Sunday afternoon, April 8, Apostle F. D. Richards presented the authorities of the Church to be voted for, and all were sustained in their places as at the previous conference in October.

"Apostle Richards stated that it had been deemed advisable to omit the full statistical report of the Church, and of the Relief Society, Young Ladies' and Primary Associations, at the present conference. Our late lamented sister, Eliza R. Snow Smith, has been president of the Relief Society ever since its organization in these mountains, and has labored with unexampled diligence for its welfare and advancement. Her death now leaves

the organization without a president. Sister Zina D. Young was her first counselor. It is now moved and seconded that she be made president. Sister Young was chosen by unanimous vote. The selection of her counselors was left for further consideration. The following general officers of the Relief Society were then sustained: Sarah M. Kimball, secretary; Romania B. Pratt, asistant secretary; M. Isabella Horne, treasurer."

At the October conference following Sister Young chose her counselors; the first counselor being Bathsheba W. Smith, the second, Jane S. Richards, Secretary, Sarah M. Kimball. Romania B. Penrose who had been named at the April General Conference as Treasurer was made assistant General Secretary, while Mary Isabella Horne was appointed as General Treasurer, with Emmeline B. Wells, as Corresponding Secretary, and most of these officers continued in service until death claimed our beloved President Zina D. H. Young, which occurred, as has been stated, August 28, 1902.

During the administration of President Zina D. H. Young, she traveled much among the Relief Societies, exhorting the sisters and inspiring them to diligence in their various labors. She encouraged the establishment of nurses classes, and fostered the growth of the movement organized by Dr. Margaret C. Roberts, to establish nurse class work in direct association with our Relief Societies. It was during Aunt Zina's administration that statehood came to Utah, and she took an active part in traveling throughout the state, urging the inclusion of full voting privileges for women in the new Constitutional Convention. She was not a delegate to that Convention, but was in constant attendance, and encouraged the friends of the Suffrage movement, while her name appears at the head of the mammoth list of women petitioners, who poured in their appeals to the Convention, in behalf of restoring the very precious elective privilege which Congress had taken away from the territory in the Edmunds-Tucker Bill of 1887-1888.

She presided at mass meetings of her sex, and directed the general conferences of the Relief Society with her usual charm and dignity. She called the first general conference of the Relief Society, April 6, 1889.

In that historic conference the following stakes made response to the call as follows:

Bannock, Bear Lake, Box Elder, Davis, Emery, Juab, Kanab, Millard, Oneida, Salt Lake, St. George, San Pete, Summit, Weber, Morgan (presidents), Beaver, Parowan, Panguitch, San Juan (counselors).

President Zina D. H. Young, was the principal speaker on that memorable occasion, when the sisters gathered from all

over the inter-mountain region for the first time in formal conference.

She witnessed the gradual extinction of the silk industry, which she had so lovingly fostered and built up, because of commercial conditions, and because of the action taken by the government at Washington, in regard to duty on the raw silk. She also was present at the demise of the Deseret Hospital movement, but assisted with all her mind and might, in the establishment of our beautiful Latter-day Saint Hospital, which practically absorbed the woman's separate hospital movement.

Many beautiful parties were given for her, sometimes by the General Board of the Relief Society, but far more frequently by her loving daughters, Maria Y. Dougall and Phebe Y. Beatie. Her own beloved pioneer daughter, Zina, had moved to Canada, and lived there during her mother's administrative labors in the General Board of the Relief Society.

She made a trip to the Sandwich Islands and one to the eastern states, speaking in public and private in explanation of her religious beliefs and proving by her presence the falsity of many stories concerning the women of her people.

President Zina D. H. Young died beloved and mourned by her children, her friends, and her people. The joy in the hearts of those who knew her consists in the anticipation of the renewal of happy association with "Aunt Zina" in her glorified home in the Celestial Kingdom.

THE HAWAIIAN TEMPLE.

A pamphlet describing the Hawaiian Temple, with an accompanying statement, concerning the purposes for which it has been built, and beautifully illustrated, has just been published by the Church.

The former chief recorder of the Salt Lake Temple, and now the research recorder, Duncan M. McAllister, is the author of this beautiful booklet. So clear and simple are the descriptions of the work done, that every young person would do well to read this book as a little preliminary, before going into the Temple themselves.

Our Anniversary

By Lula L. Greene Richards

RAYS FROM SOME OF THE LOWER LIGHTS

SUGGESTIVE NOTES FOR THE "17TH OF MARCH," 1921.

In reviewing incidents of the early history of the Latter-day Saints, many and varied trends of thought are aroused. It is not an infrequent occurrence to come across things which appear of much significance, but to which little importance seems to have been attached by our historians. In many such instances, however, it may be believed that the items which seem to have been overlooked have probably never been brought to the notice of the diligent and energetic searchers, rather than that they have been slighted or underestimated in value. Any of the very few members of the Church still living who saw the Prophet Joseph Smith, or who witnessed any of the early experiences through which the Church passed, will do well to leave a written testimony of some of their impressions and their knowledge of such things, for the satisfaction and strengthening of faith in the younger generations. Descendants or friends of any of these honored veterans will be doing good service to the general public, to secure such information and have it preserved even if but little of it might appear in some of our Church publications.

In years past it has been the pleasant and reverential way of the Relief Society, in commemorating the day of its original organization, to dwell largely upon the outlines of that great event possibly to the consuming of so much time, so that minor happenings could scarcely be referred to. The several presidents of the general organization with their immediate associates have been affectionately and justly cited and honored before the different branches of the Society without limitation on all such occasions. How would it be if for "one day" this notable year, we plan a slightly different program? After a brief survey of the Relief Society and its more prominent workers, since its incipiency, there might be instructive and inspirational references made to some of the lesser lights, their characters and works, quite properly remembering also some local lights still burning "on this side." A suggestive example is here given which may be read and builded upon where it is considered practicable:

THE DAY WE CELEBRATE

This great and magnificent organization of the Latter-day Saints Relief Society, we will remember, was first organized by

the Prophet Joseph Smith, in Nauvoo, Illinois, on the 17th of March, 1842.

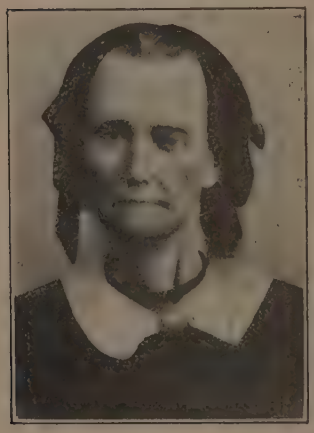
There were eighteen charter members whose names are here given and brief sketches might be given where obtainable, in the local wards, of some of the less prominent ones who have hitherto received little attention. Interesting incidents in the lives of early members of the Church may also be cited:

Mrs. Emma Smith, Mrs. Sarah M. Cleveland, Phebe Ann Hawkes, Elizabeth Jones, Sophia Packard, Phillinda Merrick, Martha Knight, Desdemona Fullmer, Elizabeth Ann Whitney, Bathsheba W. Smith, Phebe M. Wheeler, Elvira A. Coles, Margaret A. Cook, Sarah M. Kimball, Eliza R. Snow, Sophia Robinson, Leonora Taylor, Sophia R. Marks.

First General Treasurer of the Relief Society:

MRS. ELVIRA A. COLES (SMITH) HOLMES

This sketch was prepared by Mrs. Phebe L. Holmes Welling



Elvira Anna Coles was the daughter of Austin and Phoebe Wilber Coles. She was born on the 23rd of November, 1813, at Umadilla, Otsego county, New York. She joined the Church soon after its organization and in time went to live in the prophet's home; in Nauvoo, to assist his wife, Emma, in her household duties. She was General Treasurer in the first Relief Society (organized by the prophet, March 17, 1842, in Nauvoo). She was subsequently sealed for time and eternity to the Prophet Joseph. After the martyrdom of the Prophet, she was married to Jonathan H. Holmes —for time—he being a widower. Brother Holmes had one child, having previously buried his wife Marietta Carter with her second child, an infant. He, too, was an inmate of the prophet's family, being the prophet's body-guard.

Sister Elvira, after her marriage to Brother Holmes, took charge of the little motherless girl, Sarah Holmes. To this union of Jonathan and Elvira was born five daughters, two of whom died in early childhood.

Sister Coles Holmes passed through the trials and hardships that were heaped upon the people at that time, without murmur-

ing. Her husband being one of the noble volunteers of the Mormon Battalion, she was left in Winter Quarters, under very trying circumstances, in a small log house, with no doors or windows, except quilts hung up to break the wind or rain. Through exposure and want, she buried her first child Lucy.

After the departure of her husband with the Battalion, in course of time, she gathered her scant belongings together, got her wagon, oxen and cow, which constituted her team, and set out on the long march with the brave pioneers of 1847. She walked and drove her own oxen and cow team almost the entire journey.

She experienced many things worthy of note if time and space would permit. One incident, however, I will relate; on one occasion her cow lost a shoe, which rendered her unable to travel.

Sister Holmes reported the condition to her captain, and he informed her that she had better leave her wagon and the little girl, Sarah, with the rest of the company and go back a distance of about ten miles to a company who had stayed behind to recruit. This company had a blacksmith with them whom she could no doubt persuade to come on and fit a shoe to her cow's foot. She did so, walking that distance alone with faith in the Lord that he would protect her from wild beasts or Indians. She reached the second company in safety and after resting, the blacksmith accompanied her ten miles on to the first company where her cow was, and after the shoe was replaced properly, she had no further trouble, in that regard.

She came into the valley of the Great Salt Lake in July, of 1847, where she made her home in what was then known as the "Old Fort." She taught one of the first schools held in the Old Fort, took sego and thistle roots, also wolf meat in payment for teaching, with only a scant supply of bran, for bread.

Her husband joined her as soon as possible after the Battalion was disbanded. They soon after moved to Farmington, Davis county, where they made their home.

Sister Holmes worked hard to assist her husband in making a home; she made butter and cheese, which they sold in the Old Fort, to supply themselves with other necessities; she also spun wool, flax and cotton of their own raising and wove the same into cloth.

She was a visiting teacher in the first Relief Society organized in Farmington, where she labored till her death. She was a faithful, true Latter-day Saint, for she not only preached but practiced every principle contained in the gospel.

She died through hardships and exposure at the age of 58 on the 10th of March, 1871, at Farmington, leaving her husband

and his other wife to care for her children. The "little Sarah" was then grown-up and married.

Her three surviving daughters all married the late Job Welling. They bore to him twenty-one children. One mother is still living. (The writer.) The sisters have today one hundred and twenty-seven grandchildren and numerous great-grandchildren.

Brother Job Welling has today 20 living children. His first wife Frances T. Yeoman of England bore him seven children, five of whom died in infancy, two are still living who contribute to the 127 grandchildren. Brother Job and his wife Frances crossed the plains in the first hand-cart company and buried their first little son on the plains of Iowa. They, too, were faithful and true to every principle and both died at Farmington. Brother Jonathan H. Holmes lived to the age of 75, remaining true, through life and in death, to the principles taught by the Prophet Joseph Smith.

(Note: Two of our gifted and genial state and Church leaders, Congressman Milton H. Welling, Arthur Welling (head of the Lund School) are descendants of this Welling family.

This sketch was prepared from an original autobiographical sketch now in the Historian's Office:

DESDEMONA WADSWORTH FULLMER SMITH

Desdemona was the daughter of Peter and Susannah Yeffers Fullmer, born at Huntington, Lucern county, Pennsylvania, October 6, 1809. Reared by religious and conscientious parents, she was a dutiful and prayerful child. When about thirteen years old she prayed much that the Lord would let her know which religious sect she ought to join. And when she heard the gospel preached by the Latter-day Saints she recognized it as the truth. She was baptized, in 1836, by Elder John P. Greene. Soon afterwards she removed to Kirtland, and from that time on she bravely shared with the Saints in all their persecutions and sufferings. With her brother D. and Ram, living near Haun's Mill at the time of the terrible massacre of the Saints there, she was obliged to secrete herself in the woods with

others to escape the violence of the mob. She was among the first to accept the principle of celestial marriage, being married to the Prophet Joseph Smith in Nauvoo, in 1842.

Oliver Cowdery endeavored to persuade Desdemona to forsake the truth which she had accepted with so much sincerity and devotion. He said to her, "Are you such a fool as to still attend those meetings and listen to Joseph that fallen Prophet?"

Her answer was, "The Lord convinced me that Joseph was a true Prophet, and he has not told me anything different to that. I shall remain true to Joseph *always*." At a birthday party given for "Aunt" Prescinda Kimball in her home, September 7, a few months previous to Desdemona's death, she participated with the others in doing honor to the guest of the occasion. Desdemona was there greatly admired for her sweet humility and the integrity and love she manifested towards those who, like herself, were proving themselves true to the gospel and to the Prophet who had introduced it, and brought light and happiness into the world. Younger women were blessed that were in her presence. She died 9 Feb. 1886, in Salt Lake City.

NANCY ZERVIAH GREENE

When Brigham Young, Heber C. Kimball, Joseph Young, and others visited Kirtland and met the Prophet Joseph Smith for the first time, John P. Greene was one of the party. He was a brother-in-law of the Youngs, having married their sister Rhoda. In a notable meeting where the gifts of the restored gospel were manifested in great power during the visit of those men, the gift of tongues rested upon John P. Greene. The interpretation was given by the Prophet and he bore witness that Brother Greene had spoken in an ancient Indian or Lamanite tongue, and had prophesied concerning that people. The gift of tongues also rested upon Brigham Young, and the Prophet again interpreted, testifying that Brother Young had spoken in the pure Adamic language which was used in the Garden of Eden. Reference is here made to that particular meeting when the Prophet of this dispensation first recognized the gift of tongues as belonging to the Church, as an introduction to an incident which occurred some years later in which a wonderful manifestation of God's providence was given through a little girl, Nancy, the youngest child of John P. Greene, and his first wife Rhoda Young.

It was after the expulsion of the Saints from Nauvoo and Nancy was with her brother Evan M. and his family fleeing from the awful scenes of mobocracy. Her father and mother had both died, as did so many of the Saints in those days, victims of

the hardships and sufferings heaped upon them by their enemies. Evan had just procured the use of a cabin in which the family might rest for a few days before pursuing their tedious journey; and they had gone into it and camped, when he and his young sister were both suddenly stricken down with malignant scarlet fever. Besides the two invalids, Evan's poor wife, Susan, had four or five little children to look after and wait on with no conveniences and very short rations of any kind on hand. Susan, who was a daughter of Daniel Kent and President Young's oldest sister, Nancy, was a delicate but a brave woman. Think for a moment of what a situation she was placed in, with no neighbor near, or help of any human kind, to whom she might turn. One or both of her dear suffering ones might die at any moment. Then there was the constant sickening fear of the children and herself perhaps being stricken with the dread disease. This is a true mother's story told by Susan herself to her own children afterwards, written now by one of them, that the faith of others may be thereby stimulated. Nancy was in her early teens, but she was womanly beyond her years, and a great sympathy swelled up in her heart for her palé, weak sister-in-law staggering about waiting first upon one, and then on another of those under her care. O, how the girl wanted to do something to help the situation!

See how her fervant desire was granted! As Susan approached the cot upon which Nancy lay, to give her a drink for which she had been obliged to ask, the sick girl arose into a sitting posture and, raising her hands, began speaking in the gift of tongues, which rested mightily upon her. Susan remained perfectly still until Nancy ceased speaking, then the sick girl finished in her own language with,

"Well! I don't know why I have spoken like this nor what I have said."

"Never mind, Nancy," Susan replied brightly, "you lie down now and cover up so you will not take cold. I know why you have spoken and what you have said. The interpretation of the tongue was given to me. You have pronounced wonderful blessings upon me and in fact upon us all. You and Evan will soon be well again and none of the rest of us will be touched by the fever; you said that others of our people are coming this way, we shall soon have help and be counseled what to do."

The prophecies and blessings spoken by that little innocent sick girl in the gift of tongues, at that critical time, were all verily fulfilled. Relief soon came to the suffering family, and none of the others took the fever from which Evan and Nancy were both soon entirely recovered. At Kanesville, near Council

Bluffs, Evan M. Greene was advised to remain for a time to assist in strengthening the Church at that point. He was the first United States postmaster appointed in that place.

Nancy herself came on to the Rocky Mountains with her Aunt Fanny Young Murray (Smith) and some portion of the family of her Uncle Brigham.

In the summer of 1852, while her brother Evan, to whom she was greatly attached, was crossing the plains with his family in an ox train, a great thunder and rain storm occurred in the canyons near the Fort which was the beginning of Salt Lake City. In the night a cloud burst and a flood of water came sweeping down into the little settlement. Some of the cabins were filled knee deep with mud and water. The one in which Aunt Fanny Murray and Nancy lived was so flooded that some of the boxes in which their clothes were kept went floating about the room. Nancy got out of bed and waded around in the water endeavoring to place some of the more valuable things where they would receive as little damage as possible. In so doing she received a violent cold, from which she did not recover.

On the 10th of July, 1852, Nancy's death, which was a remarkable one, occurred. She was sick only a few days when the relatives who had watched over and waited on her became convinced that she would soon pass away. Among these were her youngest brother, John Y. Greene, his wife, Ann Spencer Greene, Aunt Fanny Murray, Uncle Joseph Young and his wife, Jane Bicknel Young. These witnesses told the touching story of Nancy's death to Evan and Susan and their children upon their arrival at Salt Lake some months later.

Nancy wanted to see her brother Evan very much, as the time for her departure drew near. This desire was impossible for her friends to grant, but she was comforted at the last by being allowed to see her father in the room. She sat up in bed and pleaded with him to come close to her. Uncle Joseph with his great sympathetic heart and refined spiritual nature seemed to sense the situation clearly, and fervently he called out, "Brother John P. Greene, if your spirit is present here, do embrace your daughter!" Nancy threw out her arms as if clasping her father's neck and kissed two or three times as if their lips met, then she laid quietly down, and in a few moments her spirit passed from the body. Her last words were "Evan! Evan Green! O dear! I must die!"

The Primary as First Aid to the Relief Society

At the recent Salt Lake stake Relief Society and Primary conference the Primary children presented a charmingly, simple, but very suggestive, number which combined information, amusement and vitalized religion so skilfully that we asked for a little transcript of the affair. The youthful Beesley band of musicians, with the eight-year old leader, introduced the program, and singing by all the children closed it appropriately. What more pleasing association could there be than this happy foundation training for the future fathers and mothers of the Church in temple building and Relief Society work? We are very proud and grateful for the inspiring association of Relief Society and Primary workers.

COMING FROM PRIMARY.

First and second boys come on the stand, from the north side, with *Primary Song Book*—talking about the songs. Mention several songs they like to sing in Primary.

Third boy comes on from south side and says, "I'll say that was a good Primary meeting today. Didn't Armand sing well? I'd like to hear that song again—here he comes now, with the girls, let's ask him."

Three girls and Armand come in from north side. First boy asks Armand to sing, "The Children's Friend." All the children stand around the piano. Armand sings.

Third boy asks first boy: "What did you learn in your class today?" First boy tells about the Kirtland and other temples.

First boy—

Say, did you notice the temple we just passed? Well, I learned today in Primary that our Salt Lake temple isn't the only temple our Church has ever built. Why, do you know that the very first Latter-day Saint temple was built in Kirtland, Ohio. You know we studied about Ohio in our geography class today.

When the Saints were in Kirtland the Prophet Joseph told them that the Lord wished them to build a temple. The Saints were very poor and some of them didn't even have a home, but they didn't care. When the Lord called they were good scouts so everyone was ready to do "his bit" towards the temple. Some of the Saints just wanted to build a frame house or even a log house—but, not much—the Prophet told them they were not

building a house for man but for God. He said, "Would you build a house for our heavenly Father out of logs?"

So they soon got busy and built it out of the most beautiful stone and wood they could find.

Second boy—

Oh, now I know why this temple out here is so beautiful and is built of the best material in the world. No wonder every one says it is the most beautiful building in our state.

First boy—

Yes; that's where it started all right—and how those Saints did work! The men worked day and night.

First girl—

Yes, and just please remember that the women and girls did their share also. They were kept busy knitting and spinning clothes for those who were working on the temple. They also made carpets and draperies for the temple. Many of them gave up all the wool and cotton they had for their own clothes in order that the men might have the material for theirs.

Second girl—

Oh, by the way, speaking of what the women and girls did at that time, do you know that this wonderful Relief Society that we see here tonight was started, or organized, a few years later at Nauvoo. Then, there was not only sewing and spinning and cooking to be done, but there were a great many poor and sick among the Saints. They had to be nursed and cared for, so Joseph, the Prophet, called the sisters together and organized them into a Relief Society. It was organized seventy-eight years ago, and it has ever kept up the good work, until today, it is doing more for the poor and sick than any other girls' or women's organization in the world.

Our Primary teacher told us that during the last war our Relief Society did more, and gave more wheat and foodstuffs to the world, in proportion to their numbers, than any other club or organization. So, I for one, am sure thankful to be here tonight trying to do my bit along with the Salt Lake stake Relief Society.

Second boy—

Yes, sir, speaking of the Kirtland temple, both the men and women, worked mighty hard at that time. It took three years to finish it. Say, wouldn't you like to have been there when it was dedicated? Just think! The Prophet Joseph Smith was there, and during the services many wonderful things happened. The Prophet told the people that the Lord had sent his angels down to rjoice with them.

Third boy—

Oh, yes, and don't you remember that just after they finished building the temple, the Saints were very poor? They didn't know which way to turn for money so, as was usual, they prayed to the Lord and asked for help. They promised him that if he would help them to pay all their debts and keep their names clear before the world, they would give one-tenth of their earnings to the poor and the Church. They also promised the Lord that they would make this a law of the Church to be handed down to their children's children.

Second boy—

Oh, that's how it started. Now, I know why I paid my tithing to the bishop last month.

Third boy—

What's that? (Speaking of elephant under girl's arm.)

Third girl—

Oh, that is what we made this month. I wanted to buy my little sister a teddy-bear but teacher told me to bring my old stockings and she would show me how to make a present just as nice as any I could buy. Isn't it all right for a Christmas gift? You know it's

"Not what we give but what we share,
For the gift without the giver is bare."

First girl—

And while we were sewing, teacher told us a story. She said: "Once there was a good shepherd who had a small flock of sheep. Some were big mother sheep and some were little baby lambs. The good shepherd had a name for each one of his flock and when they were in any trouble, he would call them all by their names and they would come, for they knew his voice.

Our heavenly Father is the Good Shepherd and we are his sheep and his lambs.

Third girl—

Not only that, but we practiced some games and dances that we're going to use at our Christmas party.

And by the way, do we all remember that memory gem that we learned today? I'll bet I know it.

All—

Say it!

Third girl—

"Let the road be rough and dreary,
And its end far out of sight;
Foot it bravely—strong or weary—
Trust in God, and do the right."

Fourth boy—

But, say, folks, you have been telling when the temple building and tithing first started. Do you know how this great law of prohibition first started? You know the whole United States has that law now. Well, believe me, it started with the Saints over eighty years ago.

They were so happy and thankful for their new home that they promised the Lord they would not only keep their minds pure and healthy but also their bodies. So they made a law that no whiskey or liquors of any kind should be made or used in their new home. Then the Lord revealed this law to the Prophet Joseph and he taught it to the Saints. Now, all the world is talking and fussing about this great law and making laws to stop people from drinking and making liquors, but if they want to know the true meaning of prohibition, just let them read and study our beautiful Word of Wisdom, which is found in Section 89 of the Doctrine and Covenants.

This law not only tells us that liquors and hot drinks are injurious to us but also tobacco and cigarettes. So, fellows, guess we boys had better learn the Word of Wisdom off by heart. We won't need to learn to smoke, but we have courage to say no, to anyone who even mentions tobacco to us.

Third boy, pointing to south entrance—

Here comes the missionary class. Maybe they'll sing for us .

Missionary class comes in and sings "The Army of the Living God," led by small boy.

EMANCIPATED

By Addie S. Pace

Rejoice, O Woman!
The day of thy thraldom is past,
As man in God's image created
Gifts equal—conceded at last.

O Woman, beware!
Stain not thy hand with the touch
Of aught that detracts from thy mission
Of motherhood;—God, too, gave thee such.

Out of the World

III.

G. Milton Babcock.

Several weeks passed, and three matters of great moment to Walter came into his life. First, he secured a position as assistant bookkeeper in a bank, in Troy, at the small salary of five dollars a week. Second, he found himself taking a lively interest in certain twinkling blue eyes that flashed at him from the Sunday school class across from his own. He had known her for some time, but their experience in going over the dam together seemed to have awakened a particular concern in each other. They walked to and from church, and sometimes he called at the Whitman home, unknown to his aunt, for she was firmly opposed to Walter's bestowing any attention on girls at the tender age of seventeen. The third, and disconcerting thing, was the fact that, try as he might, he was unable to cast aside the thought of a God in whose image he was made. Several times he turned to the Articles of Religion in the back of his Prayer Book, the first of which read:

> "There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in the unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost."

He had never paid much attention to the personality of the Supreme Being, his Sunday school teacher, years before, having told him that it was a "mystery." Now the Captain had appeared in his life and brought up the vexing question. A desire to hear more of the Captain's ideas seized hold of him. But how on earth could he get to talk with him? In the daytime the ferryman was busy, his boat having been raised and restored to service, and at night, Walter's every move was known to his aunt.

"Ah, I've got it," he mumbled thoughtfully: "Today is Friday, and instead of going to church tonight, I'll skin up to the Captain's house-boat."

That evening he started southward in the direction of the church, for Aunt Angie usually watched him from the bay window. A block away he turned and crossed the street to the opposite sidewalk, endeavoring to keep out of the glare of the big electric light at the corner. Hurrying northward, he soon found himself walking down the gangplank to the Captain's houseboat,

which was tied to the shore, a few hundred feet above the dam. The house-boat, an oblong affair, equivalent to about three ordinary-sized rooms, appealed to Walter's imagination. "How nice it must be," he thought, "to sleep every night on the water, the boat rocking and the waves beating a gentle tatoo?" The tune of "Rocked in the Cradle of the Deep," came to his lips as he knocked on the door.

"Come in!" invited a deep voice.

"Good evening, Captain Robbins."

"How are ye, lad!" welcomed the captain heartily.

"Pretty good, thank you. This is the first time I've been inside; you've certainly got it fixed up nice in here."

"Aye, lad; it used to be so much better when my wife was livin'. What can I do for you, my boy?" he asked kindly.

"Well, I'll tell you, Captain," said Walter hesitatingly: "I've been going to the Episcopal church ever since I can remember and never had occasion to doubt that it was right in every particular until I heard your argument with Reverend Arthur the other day. I can hardly believe that my minister is wrong, and yet, it seemed as if you had the Bible more or less on your side as against the Prayer Book. Of course, I've heard that you have peculiar religious views, and thought I would have a talk with you and see if you wouldn't tell me something about what you believe."

"Aye, lad, I'll be glad to tell ye my hull log of religion. There's tarnation few as'll give me a chance to talk with 'em. I knew a hull lot about the Bible—leastways, I reckoned I did—until one day a young feller blew onto my boat.

"As he was the only passenger to go across and said he was in no hurry, we hove to. Somehow it got to blowin' on religion. A livin' gale struck me amidships and heeled me over. Aye, he could talk Bible! He said, lad, that we lived afore we came here, and that God was our Father—the Father of our spirits, was the way he put it—and that he was a man just like me, only of course, he was a perfect sort o' man. Said that our spirits left their home up above and came down here to go to school and learn more o' the rules of God. Then he said that most people believed that God was a bein' 'without body, parts, or passions.'

"'Certainly, an' that's right,' I sez.

"Agin I had to reef my sails. He sez: 'Adam talked with God, Moses saw him and talked with him, and he made himself known to all the prophets, down to Malachi.'

"I couldn't gainsay him, lad; so he went on to tell me as how people believed in the Holy Trinity—that the Father, Son, and Holy Ghost are one God. He said that that meant they all agreed with one another and not that they were a three-leafed

affair like the Shamrock, or a three-headed animal o' some sort. Just to show that they were separate bein's, he spoke of the time Christ was baptized: 'There was Christ in the water,' said he, 'the Holy Ghost comin' from heaven in the shape of a dove, and a voice that said, 'This is my beloved Son in whom I am well pleased.'

"Well, lad, it was time for my ferry to cast off, but on the way over he quoted the Bible to me by the fathom, and when he left, he said that he hoped some day to come back this here way and talk with me agin. That's been mighty nigh onto a year now, and I ha'int seen him yet. I'd have loved to have talked with him more'n I did.

"So, lad, I got to tryin' these new rules on the brethren, and they just up and mutinied and cast me adrift—said it was all of the devil, and so on."

"Goodness!" exclaimed Walter, an hour later, "it must be after nine o'clock; I've got to get home." He had been so interested in the Captain's tale that he quite forgot the deception that he was practicing. From religion, the Captain had branched off to his younger days, when he commanded a freighter on the Great Lakes. After his health failed somewhat, he had retired and taken up the ferry at Green Island, expecting to spend the rest of his days there.

"Come agin, lad; I'll allus be glad to anchor an evenin' with ye," smiled the Captain benignly, as they shook hands in parting.

A bright, full, spring moon beamed down on Walter as he stood upon the shore for a brief space. Just north of the Captain's boat-house was the Yacht Club, founded by Walter's grandfather, the lights of the wharves stretching along the shore for a quarter-mile, while here and there danced a torchlight, betokening the presence of yachtsmen putting their trim little boats in order for the season. To the south, the slowly receding waters of the river still rushed over the dam with a mighty roar, the moon revealing the white foam so vividly that Walter turned with a shudder and went on his way. As he neared home, he recognized Edith Whitman coming toward him.

"Is that you, Walter?" she hailed. "Oh, Walter, I'm so sorry, for I know how mean your aunt treats you," she said in an apologetic tone as they met.

"Why, what's the trouble, Edith?"

"Well, you know you weren't to Prayer Meeting this evening; and just as I was going home, Reverend Arthur asked me to take a note to you for him. I asked your aunt if you were there, and she said, "No; didn't you see him at church?' Like a little fool, I said that you hadn't been to church and gave her the note for you. Then she said, "I'll see about this business,'

and bid me a cool goodnight. You know, she never liked my folks, but I've never done anything to hurt her. Walter, I'm sorry if I've caused you any trouble," she regretted as he uttered an exclamation of dismay.

"I'll tell you, Edith, I skinned up to see Captain Robbins instead of going to church. I didn't tell her, for I knew she wouldn't let me go. Gee, I guess she'll be mad—I'll have to hurry home. Don't worry about me, though; and don't forget, I'll call for you Sunday morning to walk to church!"

Walter's heart thumped loudly as he entered the house. The very atmosphere seemed charged with that depressing influence which always accompanied a scolding from Aunt Angie.

"Where've you been, young man?" she demanded sternly.

"Up to Captain Robbins."

"What for?"

"Oh, just to talk over our accident."

"Just as if you didnt know enough about that already! You needn't prevaricate, young man," she warned as he twitched uneasily.

"I don't see why you've got to know every little move I make, aunty," he complained.

"That'll do! Just so long as you live under this roof I'm going to know what's going on, and what you're up to. I—"

"We were talking on the Bible, if you've got to know," interrupted Walter testily.

"That's just what I suspected! Now, young man, for your lying to me and deceiving me, you'll stay in the house all day Sunday. I'll teach you to go a-chasing up that old impostor instead of going to your church—which is bad enough. You get to bed this minute!"

Walter sulkily obeyed, and as he undressed, he gave vent to his feelings:

"Treats me just like a child. I didn't mind it so much when I was goin' to school, but I did think when I got to workin' I could have a little leeway," he muttered. "I'll be darned if I'll stand it," he snarled, as he viciously threw back the covers and hopped into bed.

Burying his face in the pillow he almost gave way to angry tears. Then, as though out of patience with himself, he rolled sharply over to the front of the bed. At length, becoming calm, he threw up the curtain. The face in the moon seemed to grin shamelessly at him; and then—it audaciously winked an eye!

"Never mind, Mr. Man-in-the-Moon, wink all ye wanta; but I'm going to take Edith Whitman to church next Sunday morning or my name'll be 'Dennis'!" he vowed defiantly.

IV.

Easter morning came in all its purity, the radiant sun waking Walter from a restless slumber. Jumping gingerly out of bed, he proceeded to dress in his new suit. Suddenly, he remembered the happenings of the Friday before, and it took the spirit out of him for a moment, at the realization that he had been forbidden to go to church—Easter Sunday of all Sundays—when the choir was to sing special music, and he had been chosen to carry the Sunday school banner at the Children's Day exercises—and his aunt knew it!

An uncomfortable silence brooded over the breakfast table, broken finally by Aunt Angie saying:

"Walter, you may go to church this morning."

Nothing further in the way of explanation, and Walter was too pleased and relieved at the change in her attitude to risk asking the reason. "Probably there'll be a good lecture later," he thought. "Maybe Uncle Billy's had something to say."

Jauntily he strode out the alleyway to the street, and, turning to the right, he made for the big, brown house on the corner above. She was waiting for him in her new, gray Easter suit and big, black hat trimmed with red roses.

"Good morning, Walter," she greeted with a smile. "What did your aunt say to you the other night?"

"Oh, nothing much," he replied evasively. "How do you like my new suit?"

Chatting gaily, they started down the street. As they passed on the opposite side of the street from his uncle's, Walter saw out of the corner of his eye that his aunt had spied them from the bay window and had hurried out on the front porch. There she stood, her arms akimbo, glaring disapprovingly at them. It sent a shiver down Walter's spine, and he knew that there would be more trouble when he returned home. Edith did not seem to notice, but talked pleasantly of the happenings of Eastertime.

The services dragged to Walter, and he was glad when they started for home. On the way, he was unusually quiet and morose. Edith noticed it and inquired the reason.

"Oh, nothing," he replied gloomily.

"I'll bet your aunt is worrying you," she declared. "I wouldn't put up with it if it was me. Mother says your aunt's too strict altogether."

"I hardly know what to think, Edith. You know, she took me when I was a boy, and I don't doubt but that she means well by me, but it's pretty hard sometimes. I never do anything real bad; yet she is constantly after me about something or other.

Well, here we are," he broke off as they approached the house; "guess I'll leave you right here."

"Goodby, Walter. Take these," she murmured, smilingly offering him a few sweetpeas from her boquet.

Hastily thrusting the flowers into his coat pocket, he hurried into the house. For once, his aunt seemed to have control of her feelings as she invited him into the parlor for an interview. Uncle Billy was sitting in his great chair as they came in, and, as usual on such occasions, he arose to retire—much as a cat routed from its comfortable place near the fireside.

"You will please remain, William," she requested.

Reluctantly he settled back in his chair.

"Walter," she commenced, "I haven't much to say, but what I do say, I want you to remember. You have been with us seven years now—since the time I took you from your mother. It is not necessary for me to refer to your circumstances then, only to cause you to realize what you were saved from. All these years I have brought you up as my own, giving you an education and doing everything within my power to make you a success in life. As I have told you before, I have had not only a love, but a sympathy for you, knowing what you went through when with your mother. You are now coming to a man's estate, but for all that, you are but a boy in experience. You think now that you are working and earning your living, you ought to have more privileges. In a sense, that is true; but there is one thing I must insist upon while you stay with me—at least until you are twenty-one—and that is, you must keep no steady company with any young lady. Your father married young—much too young, hardly knowing what he did—and I want to save you from any indiscretion of this sort. I am not favorably impressed with the young lady you took to church this morning, and must insist that you refrain from escorting any girl to and from church. You are altogether too young for such things. You can't tell what it will lead to."

On she went, in true puritanical style, Walter sitting in silence for some minutes after she stopped talking. The ticking of the clock on the mantel piece was the only sound to be heard. Suddenly, it struck the hour, awakening Walter to the idea of a defense.

"Aunty, I don't see anything wrong about Edith. I have known her for a long time, and she teaches a class of girls the same age as my boys. I haven't any serious intentions, I can assure you, and I do not see where there is any harm in a fellow taking a girl to church on Easter morning."

"There may be no harm in that," she interposed, "but it won't rest there. I have seen many a young man become in-

fatuated with a girl far beneath him, and then, after it was too late, regret forever after that he did so. You ought to be thinking seriously of your future and making up your mind to educate yourself for something better than a mere bank bookkeeper."

Presently, in a none too pleasant frame of mind, Walter withdrew to his room. Thrusting his hand in his pocket, he drew therefrom the sweet peas Edith had given him. "I suppose my aunt would have a fit, if she knew I had these," he muttered despondently, as he pressed them between the leaves of his Bible.

Friday evening of that week Walter went to a party at a young woman's home in Lansingburgh. As he left home, his aunt warned: "Remember, Walter; you must be home by ten o'clock, for I shall lock the door at that time!"

This was the usual notice, and, so far, Walter had scrupulously obeyed her commands in this regard, although it entailed his leaving a party at the height of the festivities; and, what is dear to the young life of every red-blooded boy—the privilege of taking his "girl" home—was denied him—for what girl would leave at nine-thirty or so?

Walter left the gathering in plenty of time to arrive home by ten o'clock, but when he came to the Troy side of the bridge and endeavored to transfer, he found the cars tied up by a fire. He waited uneasily for some miutes, and finally started to walk the mile or so home. At 10:25 he arrived at the door—and found it locked. He knocked—gently at first—then harder, but no response. Dark, lowering clouds were disputing the right of the moon to sehine as he looked up, wondering where he would spend the night. A feeling of resentment arose within him. Every dog in the neighborhood was aroused by the knocking, and the one upstairs came charging down intent upon driving the supposed intruder away, and it seemed to Walter that the animal would never recognize him and quit its barking.

Angrily he turned toward the door and once more he knocked—louder than before. In a few seconds he heard his aunt stumping from her bedroom, and, upon unlocking the door, she said, severely: "I will settle with you in the morning for this, young man—you can go to bed immediately!"

Hotly he replied, "You won't have a chance to lock me out this way again! It wasn't my fault that I was late, and I don't see why you wanted to keep me standing out there like a criminal instead of letting me in when I first knocked."

"That will do—none of your back talk! I only heard you knock once."

Before going to bed, Walter packed his suit-case. All night

long he rolled and tossed. As he came out the bedroom door the next morning, suit-case in hand, he encountered his aunt.

"Aut Angeline, I will say goodby—I have made up my mind to leave home. There is no happiness for either of us, and I think it will be better to—to—"

He could say no more, for the tears welled up in his eyes and his voice choked. Falteringly he passed out the door—out of the home that had sheltered him for seven long, fruitful years—away from the woman who had been mother and father to him; out into the world to face its snares and temptations; out from the care of others to build for himself—on five dollars a week!

V

Troy was one of the first names Walter had lisped. Much of its history he knew, even though he did not know that it was called at various times Ferryhook, Ashley's Ferry, and Vander-Heyden's Ferry, and that at a town meeting in 1789 the community was christened with its present name. He did know, however, that his people were among the earliest settlers of the city and county, more particularly toward the east in the town of Grafton. He knew that Stephen Van Rensselaer founded the Rensselaer Polytechnic Institute, in 1824—the oldest engineering school in the country—and that Mrs. Emma Willard established one of the oldest schools for women in the United States in 1821 in the city. He had seen old newspaper clippings telling of the greatness of Troy as a center of the steel and iron industry of the state, and how parts of the famous Monitor had been made there during Civil War times.

Troy's present fame was due to the collar and shirt industry—the greatest in the world. Thousands of girls and women poured, at quitting time, from the great, modern factories that lined the river; and, Walter never quite forgot the day when, having occasion to go into one of the shops to see a friend, it seemed that the entire number of four hundred girls on the first floor stopped their electric sewing machines, with which they were doing "inserting," to smile at him.

A June rain was falling—at times gentle and warm, then driving. Its fall, like the proverbial sparrows, did not pass unheeded, for Walter lay on his bed in the little room which he had rented on the top floor, listening to the chiming on the tin roof. Long years ago, it seemed, he had been lulled to sleep by the rain-music, both on the old, worn tin roof and on the bedroom floor, when he and his mother lived in Bain's old house. Somehow,

whenever he listened to the patter of rain on the roof, it brought back old, sad memories. Then he was a little boy in the care of his mother and what the world would allow the poor, patient woman; now he was his own master, thrown onto the world to shift for himself.

And how poorly he had shifted in some respects! True, his landlady—kind, good-natured Mrs. Parley—took a special interest in the lad and did all she could to make his little room attractive, but the pulsing spirit of the youth always felt, upon returning to the room, like an escaped bird going back to its cage. He had managed to gather together fifteen dollars before leaving his aunt's, five dollars of which he paid to join the Y. M. C. A. Always, in the past, his plea to join this organization had been met with, "too expensive," and, "a waste of time." Wisely he had decided that the games and classes at the "Y" would help him while away many an otherwise profitless hour. He took great delight in playing basketball, but after the game in the early evening, he would stay up late playing pool at the "Y"—a game of which he grew to be very fond; too fond, in fact, for his own good, as it encouraged staying out late nights—something he had never done before. Then, too, in the matter of meals he was not overly careful, eating at various hours and often cheap, unnourishing food. Again, he was prone to worry about the past. The cashier of the bank and several of Walter's friends frowned upon him for the course he had pursued in leaving home, and at one time he thought he would lose his position.

Ere the patter of the rain sounded faint and distant this June night, a plan entered Walter's head, the carrying out of which was to cause his life's path once more to swerve in a direction he dreamed not of. He would buy a bicycle on the installment plan and make the fifty-mile trip north to see a brother of his father's whom he had met once at Uncle Billy's and who had invited him to a visit! As the Fouth of July fell on Saturday, this would give him all day Sunday for his visit, and he could start for home by daylight Monday morning, arriving in time for the bank opening at ten o'clock.

(*To be continued.*)

Anniversary Programs

Morag

A number of suggestive programs of Latter-day Saint hymns may be appropriately given this March, as we are taking the hymns in our literary lessons. These programs may be used for special occasions in our Relief Society annuals, anniversary day, socials, or at ward conferences.

If it is possible to obtain information, it would prove interesting to give brief sketches of the various writers and musicians; some are found in our old magazines, and in Jenson's *Biographical Encyclopedia.* Some of the hymns may be used as solos, duets, or quartets, others used for community singing. The newer songs suggested should be sung by Relief Society or ward choirs.

The programs given do not cover the field. Space at present does not permit more, but if these programs are taken as a guide, others may be given from various Latter-day Saint authors.

We trust that the study of our Latter-day Saint hymns, and the rendition of these programs will prove an inspiration and a blessing.

PROGRAM I

An Afternoon with Latter-day Saint Women Hymn-Writers and Musicians

"O, awake! my slumbering minstrel," Eliza R. Snow, Geo. Careless, Hymn Book, page 133. Biographical sketch of the life of E. R. Snow.

Hymn, "Oh, my Father," Hymn Book, page 143; "Awake! ye Saints of God, awake," Hymn Book, page 329; "The time is far spent," Hymn Book, page 343.

Emily Hill Woodmansee; read or sing, "Though deepening trials throng your way," Hymn Book, page 374. Read hymn "The day of redemption," Psalmody, page 334; "Uphold the right, though fierce the fight," Hymn Book, page 433; sing "Providence is over all."

Solo, "Mother," words and music by Ida H. White, R. S. Book, page 110; trio, "The new freedom song," Lucy A. R. Clark, R. S. Book, page 127.

L. Lula Greene Richards hymn, "My Friend," music by Lucy May Green, R. S. Book, page 67; hymn, "We thank thee, heavenly Father," R. S. Book, page 80.

Read from Lula Greene Richards poem, see back number of *R. S. Magazine* or other Church publications. Duet, "Gentle Words," Ida H. White, Lucy May Green.

Read sketch of Emmeline B. Wells, song, "Our mountain home so dear;" "Sing the sweet and touching story," Hymn Book, page 44.

PROGRAM II

Relief Society Hymns and their Authors, and Musicians

Evan Stephens, song, "Let us all press on," R. S. Book, page 51; hymn anthem, "Prayer," *Temple Anthems*, 2nd book, duet, "God bless our mountain home," R. S. Book, page 3.

John M. Chamberlain song, "Land of the Free," R. S. Book, page 96; duet, "The Relief Society," R. S. Song Book, page 126; song, "We love to serve," R. S. Book, page 130.

H. A. Tuckett, hymn, "We are sowing," R. S. Book, page 51.

J. L. Townsend, hymn, "Let love abound," Songs of Zion, page 206; hymn, "Kind words are sweet tones," page 212.

Words, Parley P. Pratt, music, George Careless, hymn, "Another day has fled and gone," Songs of Zion, page 3; "The morning breaks, the shadows flee;" Hymn Book.

Charles W. Penrose, "Oh, ye mountains high," Psalmody, page 315; read, "School thy feelings," page 405, L. D. S. Hymn Book.

PROGRAM III

Relief Society Hymns, their Authors and Musicians

"Redeemer of Israel," R. S. Book, page 16; W. W. Phelps, "Earth with her ten thousand flowers," R. S. Book, page 14.

John Nicholson, hymn, "The Lord is my light," R. S. Book; read, "Come follow me the Savior said," page 404, L. D. S. Book.

Edwin F. Parry, hymn, "Hail to the brightness of Zion's glad morning," R. S. Book, page 86; hymn, "Beautiful words of love," R. S. Book, page 92.

William Clayton, hymn, "Come, come, ye Saints," R. S. Book, page 22; read, "When first the glorious light of truth," R. S. Book, page 77.

Alexander Neibaur and A. C. Smith, hymn, "Come, thou glorious day of promise," page 20, R. S. Book; "Zion stands with hills surrounded," R. S. Book, page 23; hymns, "Oh say what is truth?" (John Jaques) R. S. Book, page 44.

B. Cecil Gates, hymn, "Come, Saints, and sing a joyful

song," R. S. Book, page 116; "Our eternal home," R. S. Book, page 108.

THE RELIEF SOCIETY IN SONG AND STORY

Program for Anniversary Day

In this program the songs suggested are taken from the *Relief Society Song Book*. The speakers might be limited to five minutes for each subject.

Hymn 55, "Our mountain home so dear," prayer; hymn 6, "Hear us pray," and story; "The first Relief Society, 1843;" trio, 129, "With heavenly inspiration;" talks, "Woman's greatest privilege, Motherhood;" "The mother's plea," Ida Horne White; talk, "The duties of a Relief Society teacher;" duet and chorus, page 126, "The Relief Society."

Theology

"The Lord is my light," John Nicholson; talk, "Genealogy;" duet, "Voices from the dead," April, 1920, *R. S. Magazine*.

Literature

Hymn 89, "Kind words are sweet tones," Townsend, Beesley.

Social Service

State song, 101, "Utah, we love thee."

United Effort

Hymn 138, "We love our work," (M. E. Abel).
Behold: "I have set before thee an open door," Rev. 3:8.

1843-1921

From cantata, "The opened door,"

The earth in bondage long had slept,
And heavens light was hid;
Pure womanhood of hope bereft
Was mourning till the Prophet said:

"I now turn the key to you, in the name of God, Knowledge and intelligence shall flow down from this time. This is the beginning of better days for you."

And womanhood, throughout the land,
Rejoicing heard the call;
In loving service to mankind,
They follow where the prophet led.

For woman's cause, adown the years,
Has prospered far and wide,
Intelligence, blest gift divine,
Has freed us, as the Prophet said:

"I now turn the key to you in the name of God. Knowledge and intelligence shall flow down from this time. This is the beginning of better days for you."

PROGRAM IV

Suggestive Programme for Anniversary Day

Ward Celebration

Congregational hymn: "Zion prospers all is well," No. 21, R. S. Song Book.

Invocation.

Song by choir, "Our mountain home so dear," No. 26, R. S. Song Book.

Tableau, "A Relief Society in Nauvoo, 1843." The first meeting of the Relief Society may be presented, and brief extracts of first minutes read.

Scene, interior, 3 males, 18 females, 1 child. Old-fashioned costumes.

Song, "With heavenly inspiration," No. 129, R. S. Song Book.

Tableau, "Relief Society spirits." Charity is central figure, and is accompanied by Faith, Hope, also Theology, Genealogy, Music, Art, Literature, Home Economy, Conservation, Patriotism, Liberty, Motherhood in Costumes; Greek robes of cheesecloth in pastel shades.

Congregational hymns "Come Saints, and sing a joyful song," page 116.

Tableau, "A modern Relief Society." Here the various activities of present-day Relief Society are given. Explanation of this tableau should be given by the president.

Tableau, "Earth with her ten thousand flowers," No. 14, R. S. Song Book, first verse. Garden or outdoors scene.

Mother Earth, robed in green or brown, is surrounded by white-robed children or young people representing the flowers. Costumes may be trimmed with paper flowers, or made entirely of crepe paper. Between verses, if a phonograph is available, one or two "bird" records might be played. A flower drill, or march, might be introduced while the second verse is played and sung.

Third verse, tableau, "All the hopes that sweetly start." Home scene, interior. In one corner a girl might be gazing into her "hope" chest, or a mother bending over her baby's cradle. An

older mother may be greeting with pride her returning soldier, or missionary son. A young couple may be pourning over blue prints of house plans, or an aged couple might be surrounded by their numerous progeny.

Voices from above. Finally nine angel children, each carrying a large letter, may spell out the words, God is Love.

Suggestion, cooperate with the Primary or Religion Class.

PROGRAM VII

A Century of Latter-day Saint Womanhood

Suitable for a stake celebration of anniversary day, or it may be given by a large ward.

Prologue

Time 1820. Opening music, slow minor dirge typifying darkness.

The spirit of Prophecy speaks, "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant."

First tableau Manhood and Womanhood enthralled, Truth in chains and the Spirits of Evil triumphant. Evil Spirits, Apostasy, Bigotry, Intolerance, Intemperance, Error, Pride, Superstition, Vice. Music, "Dance of the Demons." Evil Spirits may engage in a wild dance, or choir sing, Psalmody, 353, "The nations bow to Satan's thrall."

Spirit of Prophecy: "Thus saith the Lord, I will proceed to do a marvelous work among these people, even a marvelous work and a wonder. Whereas thou hast been forsaken and hated, I will make thee an eternal excellency, a joy of many generations. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

Congregational song, "An angel from on high." During the singing, twelve guardian angels enter from rear of building and group on either side of platform.

First Episode

Restoration

April 6, 1830. Tableau, The Church of Jesus Christ is organized.

Interlude, Prayer of the guardian angels, may be recited or softly sung. Music, page 4 Psalmody:

"How long, oh kind and gracious Lord,
Wilt thou not heed thy daughter's plea?
The Gospel's mighty truths restored
Opened the way 'tween man and thee.

Fair womanhood is still enthralled
By superstition's galling chain,
Oh hear our prayer, and set her free,
We plead in our Redeemer's name. Amen."

Tableau, Nauvoo, 1842. The organization of the Relief Society, 18 women, 1 child, the Prophet Joseph, John Taylor, Willard Richards. (Old-fashioned costumes.)

Interlude, Womanhood set free, Womanhood, accompanied by Faith, Hope, Charity, Truth, Righteousness and Intelligence, sing, "With heavenly inspiration," 129 R. S. Hymn Book.

The Spirit of Prophecy: The Prophet of the Lord said, "I now turn the key to you in the name of God; knowledge and intelligence shall flow down from this time, this is the beginning of better days for you."

The objects of this new organization are: Charity expressed in word and action; Separation from the world and its evils; Love to God and your neighbor, both the living and the dead; Missionary work, to gain intelligence and save souls.

Second Episode

Crossing the plains—1850: Evening camp. The wayside grave, first glimpse of the Valley, "This is the place," song, "Oh ye mountains high." (Penrose.)

Tableau, Eliza R. Snow, and her administration: Early Relief Society activities; "The teachers." 126 Song, "The Relief Society." (Chamberlain.)

Third Episode

Zina D. Young and her work: Utah, 1880-1890, "The General Board Organization." The silk industry, Deseret Hospital, Nurse Work.

Fourth Episode

Temple work, as Temple leader Bathsheba W. Smith, Woman's Suffrage, Sarah M. Kimball as suffrage leader.

Tableau, "Relief Society Wheat Saving:" Harvest Scene, The Gleaners. President Emmeline B. Wells, (A Modern Joseph); Dance of the harvesters, or harvest song.

Fifth Episode

Woman's work in war 1916, Clarissa Smith Williams, as leader; Angels of Mercy (Red Cross workers) Service Star Mothers, "The dead beautifully laid away," Julina L. Smith; Conservation, etc., War Work.

Tableau, Peace and Ratification of Woman's Suffrage, 1920;

Columbia, attended by Suffrage States, each bearing flag; Flag drill, followed by national anthem.

Spirit of Prophecy: "Behold the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold! thy salvation cometh, and thou shalt know that I, the Lord, am thy Savior and Redeemer. Awake! put on thy strength, put on thy beautiful garments, oh, daughter of Zion."

Finale, Womanhood triumphant 1921. In the final tableau Womanhood, attended by Truth, Intelligence, Righteousness, Faith, Hope, and Charity, occupy the center of the stage. To the right are grouped Relief Society Workers, and Pioneers. To the left, Harvesters and War workers. Behind these, the Suffrage States, with Columbia and large flag, while at extreme rear (elevated) are Guardian Angels, Spirits of Evil (crouching) at extreme right and left.

Song for finale, "Zion prospers, all is well" number 21 R. S. Book, or Doxology.

The Pageant outlined, "A century of Womanhood," is suitable for a large stake entertainment, to be given on the stage of an amusement hall. Careful attention should be given to details of scenery, lighting effects, and music.

Costumes may be very elaborate, or simple, as desired. Angels, and Spirits of Evil, and the Virtues, should have loose, flowing robes of cheesecloth or similar soft materials.

The colors for the prologue, may be black, purple, yellow and green. Womanhood may be robed in gray. The lights should be dim. The guardian angels may have cream or white robes, silver girdles, and may have silver trumpets or wands with star tips. Faith, Hope, Charity, and the other Virtues, should wear soft pinks, lavenders, blues or pastel shades.

The costumes of the periods of 1843 and 1880, should be carefully chosen, while the suffrage states might be dressed in bunting, with the name of the state across the front of their robe or on the banner each one carries.

In the final tableau, Womanhood's robe should be of white and gold.

Spirit of Prophecy, white robe with veil. The various episodes may be dramatized, and dialogue added, if desired. A small orchestra would add much to the occasion, while a good energetic song leader is absolutely necessary to the success of the pageant. If the different tableaus are assigned to various wards, or organizations in the stake, the work will be easy for all concerned, and the entertainment should prove an artistic, social and financial success.

World Happenings

By James H. Anderson

History-making events marking the first few weeks of 1921 may be noted as follows: Great Britain, France and Belgium fixed the amount of war indemnity to be paid by Germany at 226,000,000,000 francs—about fifty-six billions of dollars—the period of payments covering 42 years; while the Germans say the amount is absurd and impossible—hence the full sum probably never will be paid. * * * The treaty of Sevres, which gave Smyrna to Greece, is to be revised in favor of Turkey, whose people have not been so submissive as the Germans to postwar decrees. * * * Russia is preparing for an extention of Soviet rule to adjoining nations, east, west and south. * * * Gov. N. L. Miller, of New York, says the program of welfare legislation by the League of Women Voters is "a menace to American government." * * * Two new rebellions in Mexico, one north, the other south. * * * Wave of crime unabated in the United States. * * * School teachers in Utah asking for more money for recreation centers, and other school teachers saying there is now too little manual training in schools. * * * Swedish women given additional franchise rights. * * * 3,500,000 men out of employment in the United States. * * * Mrs. Gladys Witherell of Los Angeles, California, kidnapped for a ransom and rescued by peace officers five days later, and the kidnappers captured. * * * Utah state expenses increased over 500 percent from 1910 to 1920. * * * Increasing labor troubles in Great Britain, threatening the government. * * * Austria about to fail as a nation, due to starvation, and to plunge middle Europe into another war. * * * Irish rebellion unmodified. * * * Germany having difficulty to restrain Bolshevism. * * * Socialist riots in Italy cause the loss of many lives. * * * 15,000 Mexican laborers returned to Mexico until summer again requires their services in the United States. * * * Turks say they will not receive President Wilson's personal representative on the Armenian question, Mr. Morgenthau. * * * Utah's vote for president and vice-president had to be forwarded by registered letter because the woman elector selected as messenger did not start for Washington in time. * * * Disarmament urged by the greater nations, with no prospect of present adoption. * * * Serious riots in British India. *

* * Bavaria, Germany, refuses to disarm its home guard at the command of the allies. * * * Egypt demands independence from British rule. * * * France and the Pope of Rome have settled their long-time disagreement. * * * Mrs. Ernest Harrington, of Danville, Illinois, gave up her fast on the 48th day, and her husband, whom she failed to convert to her religious views, seeks to divorce her. * * * Senator Reed Smoot's government reorganization bill became a law. * * * Mexico confiscates millions in Catholic church property. * * The Fiume difficulty in Italy adjusted. * * * Great Britain fearful of Bolshevism spreading in Asia and to middle and western Europe. * * * $33,000,000 raised in the United States for the relief of European children. * * * Islamism being aroused to a "holy war." * * * France's anti-German policy threatening to European peace, in the minds of British and American statesmen. * * * Railway managers in the United States say high railway wages must come down, to lower high cost of living to the people, and railway employees resist. * * * The Palestine rehabilitation commission, including Baron Rothschild, Sir Alfred Mond, Dr. Chaim Meizmann, and other influential orthodox Jews, issued a manifesto to the Jews to pay tithes to add to the Palestine fund, and outlined a program to enabe the Jews to immigrate thither without delay, and for the economic development of the country.

WHAT THE WORLD BELIEVES

The Theological lessons are taken largely from the standard works of the Church, so far as the Gospel truths are concerned; and the forms, rituals and creeds of the religions of the world are gleaned mostly from an excellent book called "What The World Believes." This book, published in 1884, contains the beliefs of every prominent religion of the world, ancient and modern, each church preparing its own article. Our chapter was written by Apostle Franklin D. Richards; and although the book is in its fifth edition, this chapter stands as originally written. So with the others. The retail price of the book, at the Deseret Book Company, is $3.75. If ordered by the dozen, they can be had for $3.00. This reference book is not required as the lessons are full and complete as they are; but societies or libraries who wish more information on the subjects treated would find this to be an invaluable reference book.

Notes from the Field.

California Mission

A Relief Society Mission Board has been recently appointed to assist Mrs. Louisa W. Jones, president of the organization. It has been evident for some time that the increased work in the society is too heavy for one person. Mrs. Jones will therefore be assisted by the following board: Mrs. Amanda Forbes Done, secretary; Mrs. Lillie T. Freeze, Mrs. Kate Romney Stewart, and Mrs. Margaret T. Miller. Mrs. Jones is arranging to hold three-day conventions in each of the conferences of the mission: Tuscon, Arizona, Los Angeles, and San Francisco, California. The Sunday Schools and the Mutual Improvement Associations will join with the Relief Society in the conventions, where religious and social welfare problems will be discussed.

Northern States Mission

Mrs. Emily Whitney Smith, president of the Northern States mission Relief Society, has selected two of the missionary girls to serve as aids to her in the Relief Society work. These ladies are Miss Bertha Thurgood, of West Point, Utah, and Gertrude Miles, of Smithfield, Utah.

European Mission

Aintab, Syria, Turkey. The following letter was recently received by President Emmeline B. Wells, from the Relief Society women of Aintah, Turkey. "*Dear Sisters in the gospel*: We have not heard from you for a long time, and we are somewhat disheartened, but yet we thank the Lord that we have been found worthy to hear the gospel in this world and accept the same. We think of you sisters continuously, and even if we do not meet in this life and see each other, face to face, we have the assurance that we shall meet in the Millennium. We thank the Lord that even though we are amidst great trials and tribulation, he has delivered us from many afflictions. We have been blessed with faith and for this blessing we are extremely thankful. Our condition at present is such that only we who have seen can make a person appreciative. Hunger, nakedness, and want are everywhere. We do not feel to burden you with our troubles, but ask you to remember us in your prayers to the One on high. We remain, your faithful sisters in the gospel." This letter was signed by twenty-four members of the Relief Society, who, with their fellow countrymen, are no doubt undergoing

great hardships. These people will all, no doubt, be comforted and relieved through the great Near East Committee which is making great effort to raise funds for such work. It is needless to say that a comforting letter was sent to these faithful women by the presidency of our Relief Society.

Canadian Mission

Mrs. Harriet Westmancope, president of the Relief Society in Toronto, Canada, was an English convert. One evening in the year of 1907, in the city of Cheltenham, England, two young "Mormon" elders were conducting a street meeting. Mrs. Westmancope, at a distance, was greatly impressed with the remarks of these earnest, clean-looking, young men, and as she approached them she was charmed by their humble, sober manner, and impressed by the truths which they declared. She decided immediately that they were preaching the true gospel. She invited the elders to call at home where she received them kindly, and read their literature with eagerness. A few months later, Mrs. Westmancope was baptized and immigrated to Toronto, Canada, where she has been a very active member of the branch, and a faithful worker in the Relief Society.

South Davis Stake

A very successful affair, both socially and financially, was the bazaar given in the Centerville Second ward, December 16, 1920, under the direction of the Relief Society. A splendid program was the first feature of the evening. This was followed by the selling of refreshments and numerous articles made by members of the society. These consisted of beautiful quilts, home-made rugs, children's underwear, aprons, dresses, and many other useful things. After expenses were paid, the sum of $250 was realized—$200 from the sale, and $50 contributed by the Bishopric in the form of a liberty bond. The proceeds of the entertainment will be given to the ward to help pay expenses of the new meetinghouse.

Mrs. Maggie Grant, of the West Bountiful ward, who is now 87 years old, has made and furnished the sacrament bread for this ward for 42 years, without missing a single Sunday. She says she will continue to do this as long as she can stand up and mould the bread.

Idaho Stake

Following is the program of the Relief Society ward conferences being held in the Idaho stake: Book of Mormon lesson, by ward member; Vocal music, by ward member; Address, prayer, by stake board member; Address, chaperonage, by stake

board member; Singing, ward choir; Benediction, Relief Society member.

Panguitch Stake

A union meeting or district convention has just been held, with the two Panguitch wards, and the Hatch ward participating. This is the first district convention held in this stake since the stake was divided. Due to the great distance between wards, it is not feasible to hold union meetings, and these district conventions are arranged to take the place of stake union meetings. The program for the convention held January 20, follows: Address of welcome, Counselor Matilda Sargent; Theology lesson, Miss Brenda Worthen, returned missionary; Anti-tobacco campaign, President John Henrie; Literary lesson, L. D. S. hymns and their authors, Maria L. Heyward; Reading, by Louisa Prince; Talk, Bishop Hans P. Ipson. Afternoon session, Opening remarks, Leroy Porter; Talk on social service, Elder John F. Crosby; Evils of tobacco, Fred G. Gardiner; Evils in social life, Benjamin Cameron; Reading, Martha E. Church; Historical outline of the Hatch ward, Louie Porter; Benefits derived from convention, Sarah D. Syrett; the program was interspersed by musical numbers. The attendance at the convention was very good, many of the brethren, being present.

St. George Stake

The Relief Society women of Hurricane Utah, gave a surprise party on Mrs. Mary Jane Weeks, wife of Dr. Oredy Weeks, on her 80th birthday. A very enjoyable program was given, including the reading of some original verses for the occasion, by Mrs. Lydia M. Covington. After the program, delicious refreshments were served.

Malad Stake

In Malad, Idaho, under the direction of the Social Advisory Committee, a new moving picture machine has been installed and free moving picture shows are being given. Socials are also frequently held consisting of dancing and games. These activities are all supervised by the committee, and are very popular in the community.

St. Joseph Stake

At a union meeting of stake and local officers, held in December, the following program was given: Opening exercises, roll call, minutes. How to give current events, Henrietta T. Nash; Current events, a demonstration, by Ethel D. Payne; In-

structions to *Magazine* agents, Annie H. Layton; Teachers' subjects for January, Matthew, chapter 5:14, 15, 16, Leola Marshall; Duties of presidents Adelia Tyler; A discussion of the literary and social service lessons for the month.

Welfare Work

The No-Tobacco League of Idaho: An organization known as the No-Tobacco League of Idaho has been formed with Mrs. S. F. Parkinson, of Rexburg, as president. Seven counties in Idaho are affiliated, and headquarters have been established at Rexburg, Idaho. The movement is non-sectarian and seeks the support of all who are opposed to the tobacco habit. The present tobacco laws of Idaho, prohibiting the non-use and non-sale of tobacco in any form by and to minors, are being strictly enforced. Many minors have already been taken before the judge for violation of the laws. The league is now working first for an anti-cigarette law, and the prohibition of advertising tobacco in papers and magazines published in the state, on signs, posters, bill boards, display windows, motion pictures, theatres etc. Second, for high license to business men who sell tobacco in any form. Third, for the prohibition of smoking in public places, except places designated for that purpose.

Public Health

Through the "Survey," for December, we learn of a movement instituted by certain broad-minded persons in Boston in the interest of department store hygiene. An appeal was made by these merchants to the Harvard Medical School to study health conditions in stores. A survey was begun with a five-year budget under the supervision of the Harvard Industrial Hygiene Division, supported by twenty-five contributing stores, nineteen in Boston and six in other cities. The work was started December 1, 1919. They began wth a complete sanitary survey of each store, including the building, the organization the personnel, the present medical service, and the social welfare or mutual aid work. Recommendations were then made to suit the needs of each store. A statement was made in the beginning that this work was inaugurated in the interest of increased production for the stores. Department store medical problems include, first, environment of the worker; second, fitting the worker to suitable work; third, medical care and health education for the worker. Mr. Davis, author of the article says, "Absenteeism and lost time are commonly due to illness, and are large losses to any store. Health is not only an asset to the individual, but capital to the business. Illness, in such a closely coordinated organ-

ization, is a serious loss. Good humor and good manners result from good health, good habit, and good morals. The public is sensitive to good salesmanship. To be met by a cheerful, healthy, intelligent sales person, who ascertains your need and quickly supplies it, creates in you the sub-conscious state of satisfaction, which brings you back again to that store. Any progressive merchant realizes that the success of his business depends largely upon the health of his employees."

Under the plan, store buildings must be sanitary. Attention must be given to ventilation, heat, light, proper seating, proper luncheon facilities, wash rooms, toilets drinking water, towels etc. Mr. Davis calls attention to the fact that most people have at least, slight disabilities, and to place such people where their earning capacity is greatest and their usefulness may be prolonged, is a problem requiring judment, tact, and skill. In each store there is a physician in constant attendance, and one or more nurses. The absent employee, suspected of illness, is visited by the store nurse, who reports cases to the doctor. The cost of free examination and such health service, is estimated at $7 to $10 annually, per employee, and it is claimed that any store can afford to give this service. In summing up, Mr. Davis says: "The Harvard Mercantile Health Work plans to develop health departments for mercantile establishments, where the new employee may be examined and advised with regard to his or her physical condition. Every provision will be made to keep that worker fit, an to insure suitable care if illness should come. All this is done on the frank basis of increased production. Such increased prodution, clearly demonstrated to the employer, should justify him to his stockholders in financing the health program."

Rehabilitation of Disabled Warriors

To all former service men, with major amputations, the federal board is offering a highly specialized training in any line they wish to follow, under the direction of experts, and in a group organized for the special benefit of men with disabilities of this character. This opportunity is given these men in addition to their regular compensation. The aim of the board is twofold: First, to insure for them a normal and happy life, as an active, producing individual, and, second, for the sake of the community at large to place these men on a real producing basis. Nearly every man whatever his disability, can, by proper training and education, be put back into the general scheme of things as a real man, with a real place in the world.

EDITORIAL

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Motto—Charity Never Faileth

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RELIEF SOCIETY MAGAZINE

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Room 29, Bishop's Building, Salt Lake City, Utah

Vol. VIII MARCH, 1921 No. 3

IF I WERE A RELIEF SOCIETY TEACHER

If I belonged to the ancient and honorable corps of Relief Society teachers, I should cultivate one sweet and shining virtue —sympathy. Not alone that tender solicitude which prompts us to give money, clothing, or food to those in need, but that gentle, kindly spirit of sympathy which perceives the trouble and burden of another, and which prompts us to give love and understanding. O, that gracious word, understanding. Solomon tells us that with all our getting we are to get understanding. Understanding of another's temperament, and therefore an understanding of how to lay the fragrant rose of a word or a smile right over the sore spot. Not tearing open the wound of sorrow or trouble by talking about it, but just dropping a word of encouragement or a little honest compliment about some particular trait or act, of the friend to whom we are talking, which will act like the balm of Gilead.

We all long for encouragement. We are all so desperately afraid that we have done some one thing or left undone some other thing which will injure ourselves or our loved ones. None of us think very highly of ourselves, at best, and it is so comforting to hear some one say, we do this well or we wisely left that undone.

A wise woman who had many dear and adoring friends once was asked how she kept her friends so long, and she replied: "I don't make a virtue of telling my friends their faults. If I go to see a new-born child who has ugly ears but a sweet little mouth, I tell the mother about the mouth and don't mention the ears. She sees what I see, anyway. So with my friends. I am not called upon to reform them. I love them for what they are, not for what they ought or might be."

Some people have so cultivated the art of saying disagreeable things that they can never be agreeable. They fancy themselves as being what they call "frank and honest." But they see only people's ugly points, never their praiseworthy ones. As a great writer, puts it: "There are those who from long disuse have lost the power of kindly, human speech." The Lord deliver us from Relief Society teachers of this nature!

We can all minister as understanding Relief Society teachers, if we will train ourselves first to speak kindly words to our every-day associates in the home. You know many wives forget ever to say a word of praise or encouragement to their overworked husbands. If men do ill, or neglect us, we hurry to tell them so, frankly and fully. But if they offer a bit of help in our housework, or when they are dressed up for Church, and we note their clean gentlemanly appearance, we keep still and say nothing. We are so stingy with our encouragement.

When you go out teaching in the good old-fashioned way, you dear old-fashioned sisters, you just carry with you a few encouraging words; for instance, notice about the flowers in the window, the healthy-looking children, the clean home, the excellent cooking, the faithful attendance at meeting, the inspiring testimony given by the husband or wife at the last fast meeting; and above all, carry with you all the "trade-lasts" as the children call them, you have heard about your hostesses' children. We would rather hear good things about our husbands and children than about ourselves. Then, pass on such words of encouragement, as you go from door to door.

Above all, remember there is a vitality, a principle of life, in the very speech that we utter when talking on any of the principles of the gospel. A word of testimony, a reference to fulfillment of prophecy, a faith-promoting incident, an assurance that the Lord notices and rewards our faithfulness in our home and Relief Society duties, all these fall on the tired spirit and burdened soul of a mother like the precious "dew upon Mount Hermon." Garnish your visits with such pearls of wisdom and sympathy, dear Relief Society teachers, and you will be loved and welcomed in every home in Zion.

Guide Lessons for May

LESSON I

Theology and Testimony

(First Week in May.)

SALVATION FOR THE LIVING AND DEAD.

(Baptism)

Baptism is the ordinance required to admit believers into most of the Christian Churches. It is a symbol of the death and resurrection of the Savior. The candidate is buried in the water in "likeness" of Christ's burial in the tomb, then is raised up out of the water, in likeness of his resurrection. The baptism is performed by another person which symbolizes the vicarious nature of the ordinance, and the divine sacrifice of which it is a type or symbol. That is, a man may not properly go down in the water and get down under it and then rise out of it alone; nor can he possibly hope to save himself without divine assistance. We depend for salvation entirely on the vicarious help extended to us by our Savior's dying to save us. Again, the ordinance, howsoever perfectly performed, would be useless unless it were administered by a man holding the priesthood, which is the power of God to administer in the ordinances of the gospel. The actual words used by the Christian sects are almost exactly like those used in the Church of Jesus Christ of Latter-day Saints, with one fundamental difference, which we will note later.

Much of religion, and, indeed, all mental life is interpreted or made plain to our senses by the means of symbols. We use a set of symbolic sounds grouped together as words, which convey a thought from mind to mind, or a thought "from me to you," as it were. We group a set of symbols on a page of paper and call them words and sentences. We shake hands, with the right hands, as a symbol of friendship; this is a survival of the oriental custom, for if the Arab offered his right or sword hand, it betokened that the defense of his sword went with it. All civil forms and ceremonies are symbols. Oaths of office, etc., are all taken in symbols, and symbollically expressed principles.

Faith and repentance are accepted by all Christian religions as fundamental principles. How shall we show our faith and manifest our repentance to God? The Savior, himself, left

explicit instructions on that point. He indicated his own faith by obedience to the first ordinance of the gospel, by presenting himself to his cousin John, the Baptist, for baptism. The Christian world pretty generally accept baptism, the Catholics, Episcopalians, Presbyterians and Baptists making it obligatory for the candidate, although the Baptists do not believe in the baptism of infants, nor in sprinkling. Other sects, usually allow the candidate to choose it or not—as it is considered by them only "an outward sign of of an inward grace." Yet most of them, except the Baptists, believe in baptism by sprinkling, or by pouring water on the candidates.

Some form of baptism has been practiced from very ancient times. The word itself means immersion. The Jews have practiced baptism from the earliest times. Many allusions are found in the Old Testament, while it is generally conceded that John the Baptist was not introducing any new rite or ordinance when he went out to the river Jordan to baptize. See Psalms 51:82. Isaiah 1:2-18, Zech. 13:16. Acts 22:16. Read about the great Sea of Brass or font built in Solomon's temple from which our own fonts in our temples are modelled: I Kings 7:23-26, 39, 44; II Chron. 4:2, 5, 9, 10. Tertullian, the ancient historian, in his tract on baptism (155-222 A. D.) refers to ancient Egyptians, worshipers of Isis, who were initiated "through a font." Again he speaks of Greeks "who were baptized into the mysteries of Apollo, and Eleusis." "Any one of the ancients," he adds, "anyone who had stained himself with homicide went in search of waters that could purify his guilt."

Justin Martyr who lived between 90-120 A. D. in his *Teachings of the Apostles* gives the following form: "Baptize in the name of the Father and of the Son and of the Holy Spirit, in living water, but if thou hast not living water, baptize into other water; if thou canst not in cold, then in warm, but if thou hast not either, *pour water upon the head thrice* in the name of the Father and of the Son and of the Holy Spirit." (Note the changing of the ordinance even this early in the Church's history, as shown in that last sentence.) Justin Martyr further says:

"The candidate went into the font quite naked, he fasted for one or two days, as did his sponsor. Bishops, priests and deacons officiated." "After the candidate came out of the water they breathed upon him to exorcise devils, gave him milk, honey and salt as symbols, then anointed him all over with oil, touched his ears, lips and nose, with the ceremony of words attached. They clothed him in a white robe, and gave him a new name."

These quotations are from the article on Baptism in the *British Encyclopedia.*

Not until the third century was sprinkling and pouring introduced.

The Church of Tyre, as described by Eusebius, had a font, and the Bishop of Jerus, in 330, ordered the font to be placed in the same building as the altar, "behind it, and on the right hand."

Both the Catholic and Episcopalican articles say: "The priest is the ordinary minister of Baptism; but in case of necessity *any one who has the use of reason may baptize.*"

Let us give the story of baptism among the Catholics, as told by their own authors. We find it in *What The World Believes,* Chapter 17, page 281; this book contains accounts of the beliefs and ceremonies of ancient and modern churches, the articles for which were prepared by prominent representatives of the church so described; Elder Franklin D. Richards, of the Council of the Twelve, wrote our own chapter:

In the Roman Catholic church chapter occurs the following:

BAPTISM.

"The sacrament of baptism is defined by the Church as one instituted by Jesus Christ, in order to wash away original sin, and all those actual ones which may have been committed; to communicate to mankind the spiritual regeneration and grace of Jesus Christ; and to unite them as living members to their head. The most essential part of the ceremony of baptism in the Catholic Church is as follows: At the church door the priest first asks the godfather and godmother what child they present to the Church whether or no they are its true godfather and godmother? if they be resolved to live and die in the true Catholic and Apostolic faith? and what name they intend to give it? All profane names, as those of the heathens and their gods, must be rejected. After the usual questions have been asked, the priest makes an exhortation to the godfather and godmother, with regard to the devotion which ought to accompany the whole performance. The exhortation being ended, the priest continues the ceremony; and calling the child by the name that is to be given it, asks it as follows: What dost thou demand of the church? To which the godfather answers, Faith. The priest adds, What is the fruit of faith? The godfather answers, Eterna life. The priest continues, if you are desirous of obtaining eternal life, keep God's commandments: Thou shalt love the Lord thy God with all thy heart, etc. After which he breathes three times upon the child's face, and at the same time says, Depart from the child, thou evil spirit, and make room for the Holy Ghost.

This being done, with the thumb of his right hand he makes a cross on the child's forehead, and afterwards another on its breast, pronouncing these words: Receive the sign of the cross on thy forehead, and in thine heart. Whereupon he takes off his cap, repeats a short prayer, and laying his hand gently on the child's head, prays for him a second time. This second prayer being ended, the priest blesses the salt in case it was not blessed before; which being done, he takes a little of it, puts it into the

child's mouth, pronouncing these words: Receive the salt of wisdom. He then repeats a third prayer; after which he puts on his cap, and exorcises the Prince of Darkness, commanding him to come forth out of him who is going to be baptized. At the end of the exorcism he again makes the sign of the cross on the child's forehead, lays his hand on its head, and repeats another prayer.

After this fourth prayer, the priest lays the end of the stole upon the child, and admits it into the Church. The godfather and godmother enter at the same time, and repeat with the priest the Apostles' Creed and the Lord's Prayer, as they advance towards the font, which having reached, the priest exorcises the devil once again, and after the exorcism, takes saliva from his mouth with the thumb of his right hand. With this he rubs the child's ears and nostrils, and as he touches his right ear, repeats a Hebrew word, "Ephphetha," which signifies "Be thou opened;" the same which Jesus Christ said to the man who was born deaf and dumb. The priest then asks whether he renounces the devil and all his works, the pomps, etc. The godfather answers in the affirmative. The priest then anoints the child between the shoulders, in the form of a cross, and after that lays aside his violet stole, and puts on a white one; when the child is again questioned with respect to his belief, to which the godfather makes suitable answers in his name. These preliminaries being ended, the priest takes some of the baptismal water, which he pours thrice on the child's head in the form of a cross, and as he pours it, says, "I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost," taking care to pour the water at the same time that he pronounces the words. This being done, he anoints the top of the child's head with the crism, in the form of a cross, lays a piece of white linen upon its head, to represent the white garment mentioned in Scripture, and puts a lighted taper into the child's hand, or into that of the godfather. The form for baptizing adults is longer and more imposing.

Both the Catholics and the Episcopalians allow laymen and even women to baptize "in cases of necessity." The Protestant churches permit only the clergy to baptize.

The Greek Catholic Church, which is practically the same as the Russian Catholic Church, practices the same form of baptismal ceremony with this exception: They dip the infant three times in a little font of warm water, instead of sprinkling him, or pouring water on him.

The Greeks rebaptize all Latins, who are admitted into their communion, and they do not baptize children until they are 3, 4, 5, 6, 10, and even sometimes 18 years of age. When the priest marks the sign of the cross on the forehead of the child, it is styled he "puts the seal upon the infant." The baptismal water is not only warmed, it is also perfumed with flowers, and while it is warming, the priest sanctifies it with a prayer, breaths upon it, and then pours oil into it, and it is with this oil which floats on top, that the child is anointed.

In the Russian Church, the infant is baptized almost as soon as it comes into the world. The rest of the ceremonies are very much like the Greek and Roman ceremonies. When the priests puts the grain of salt into the infant's mouth, and

anoints him several times in the form of a cross, he calls this ceremony a confirmation. Then he puts on a clean shirt saying, "Thou art now as clean as this shirt, and purified from the stain of original sin." To conclude the ceremony, a little gold or silver cross is hung about the infant's neck, as a badge or token of baptism. He wears this as long as he lives and carries this to his grave. The picture of some Saint is added to the cross, who has been appointed by the priest to be the child's guardian and protector, and the god-parents are told to teach the child to have a peculiar respect and veneration to his patron saint.

The Episcopal form of baptism, requires two godfathers and one godmother for a male child, and two godmothers and one godfather for a female child. The procession is not made by the priest at the church door, as is the case with the Catholic Church, but the child is presented at the font, and the godparents are asked about the same questions as are asked by the Catholic priest, and the Episcopal minister then exhorts the people to pray, and he says two prayers for the child. He next reads the tenth chapter of Mark, from the thirteenth verse on, and prays again. He instructs the godfathers and godmothers in their duties, receives their renunciation of the devil, in behalf of the child, and repeats with them the Profession of Faith. More prayers follow, and then the priest takes the child into his hands and baptizes him with the same ceremony used by the Catholic Church; namely, "I baptize thee in the name of the Father, and the Son, and the Holy Spirit." Then the minister signs the child with the cross (this may be omitted if requested by the parents) repeats the Lord's prayer, then for the last time commits charges to the godfathers and godmothers. The Episcopal Church, like the Catholics, give this peculiar instruction: "The Priest is the ordinary minister of baptism; but in case of necessity any one who has the use of reason may baptize." (From Catechism of Christian Doctrine, approved by Cardinal Gibbon, 6 April, 1885, published, in Chicago, by Benziger Brothers, Printers to the Holy Sect.)

On page 424 in *What the World Believes,* we learn:

The Presbyterian church, which is Calvanistic in all its creeds and forms, announces that:

"Baptism in this church is practiced by none but ministers, who do it by sprinkling; and whether performed in private or public, it is almost always preceded by a sermon."

The Presbyterian church rejects godfathers and godmothers, as unauthorized and inconsistent. Parents are accepted as the soul sponsors of the child. The actual words used are exactly

the same as those used by the Catholic and Episcopalian churches. There is no exorcism of the devil nor signing with the cross upon the child's head, or body, and as the minister pronounces the words, he sprinkles the water on the face of the child without adding any further ceremony. The whole is concluded with a prayer. The Methodists follow the Presbyterians largely, especially in baptismal forms.

The Congregationalists accept practically the same comparatively simple forms, and ceremonies, as do the other Protestant churches, but they do not always practice baptism, yet always, before adults are baptized into any of these churches, a catechism is committed to memory by the candidate, and the pastor questions the candidate or his sponsor in regard to the "Westminster Confession of Faith."

The Unitarians who are an outgrowth of the Congregationalists, dissent from Calvinism and assert that the "Holy God is only One, not Three." In other words they deny the divine birth of Jesus Christ, worshiping a God, as the only person in the Godhead.

Universalists, are rather a combination of the Unitarians and Congregationalists. They do not hold any strict rules concerning forms and creeds.

The Baptists are exceedingly liberal, if not rather loose, in their organization in these modern times and have varied differences in practice. They maintain, however, a firm adherence to baptism by immersion and reject infant baptism. Roger Williams founded the church in America, (1639) and then left it, as he became convinced "that it was presumptuous for any man or company of men to undertake, the restoration of the true apostolic church without a special divine commission," (*British Encyclopedia*). Later there was a schism on the matter of confirmation or laying on of hands which was finally rejected.

The Lord revealed to the Prophet Joseph Smith the simple form and manner of baptism, the words to be used, and above all, the Lord taught him that children who could not understand the reason for baptism, and because of very extreme youth, should not partake of that sacred rite. The Book of Mormon clearly indicates this through the teachings of Moroni. (Moroni 8:10-24.) The Savior taught the Nephites exactly how and whom to baptize. Read III Nephi, 11:25.

Now, as to the words used in this symbolic ordinance. Most Christian sects, Catholics and Protestants, use the form found in the Book of Common Prayer. After questioning the sponsors, or godparents, the minister repeats a set form of address and set prayers, and at the last he uses this form of words:

"I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit. Amen," at the same time pouring or sprinkling the water on the infant. If the person is of riper years, he is required to learn the principles of the Christian religion (a Catechism with the 39 Articles of Faith) and to prepare himself with fasting and prayer. Questions are then asked by the minister concerning the candidate's future godly conduct, and if he accepts the articles of the Christian faith and the Apostles' Creed, he is then baptized by the minister pouring a little water with his right hand on the head of the candidate, the minister repeating the same formula.

The ceremony used is like our own with two essential differences: our elders baptize by immersion *always*. Moreover, when about to begin the ceremony, the elder raises his right arm and says:

"*Having been commissioned of Jesus Christ,* I baptize you in the name of the Father, and the Son, and the Holy Ghost. Amen." (Doc. and Cov. Sec. 20:73.)

Note the phrase which precedes the ceremony, "Being commissioned of Jesus Christ." That constitutes the vital difference between the Church of Jesus Christ of Latter-day Saints and all other religions on the earth. As we learned in our first lesson, all these principles, doctrines and ordinances rest directly upon the authority of the priesthood.

Baptism for the dead was practiced in ancient times; and in the regular burial service of all Catholic, Episcopalian, and most of the Protestant churches, occurs that question of Paul's, "Else, if the dead rise not at all, why are ye then baptized for the dead?" In vain endeavor to explain away this vital passage, the *British Encyclopedia,* in the article on baptism, says:

"Paul, in 1 Cor. 15:29, glances at this principle of baptism for the dead as an established practice familiar to those whom he addresses. Three explanations are possible: (1) The Saints before they were quickened or made alive together with Christ, were dead through their trespasses and sins. In baptism they were buried with Christ and arose, like him, from the dead. We can, therefore, paraphrase v. 29 thus, 'Else what shall they do which are baptized for their dead selves?" It is in behalf of his own sinful, i. e., dead self, that the sinner is baptized and receives eternal life. (2) Contact with the dead entailed 'a pollution which lasted at least a day and must be washed away by ablutions, before a man is re-admitted to religious cult. This was the rule among the Jews. Is it possible that the words for the dead signify because of contact with the dead?' (3) Both these explanations are forced, and it is more probable that by a make-believe, common in all religions, and not unknown in the earliest church, the sins of dead relatives, about whose salvation their survivors were anxious, were transferred into living persons, who assumed for the once their names and were baptized in their behalf; so, in vicarious wise,

rendering it possible for the sins of the dead to be washed away. The 'Mormons' have this rite. The idea of transferring sin into another man or into an animal, and so getting it purged through him or it, was widespread in the age of Paul and long afterwards. Chrysostom says that the substitutes were put into the beds of the deceased, and assuming the voice of the dead asked for baptism and remission of sins. Tertullian and others attest this custom among the followers of Cerinthus and Marcion."

The Latter-day Saints know that baptism for the dead is essential, because the symbol pertains to earth life and the dead need the regenerating influence of the Savior's death and resurrection, symbolically administered, for their earthly bodies as well as for their spiritual tabernacles. Christ was born and died upon this earth, so the symbol of baptism must be performed upon this earth.

For further items concerning this subject see the *Compendium, Ready Reference,* and Orson Pratt's works, etc., etc.

QUESTIONS.

1. What are symbols?
2. Name some of daily use not referred to in this lesson.
3. What is a sacrament?
4. What can you say of baptism?
5. Quote Matt. 28:19, Mark 16:16, John 1:33, John 3:5.
6. Quote Pearl of Great Price, page 17.
7. What is the proper mode of baptism? Why?
8. Who are proper candidates for baptism?
9. What can you tell about baptism for the dead?
10. Why should the dead receive this ordinance?
11. Who has the authority to baptize?
12. May women officiate in this ordinance? Why not?
13. Why should men who officiate be commissioned of Jesus Christ?
14. What do you know about baptism for the dead?
15. Who should perform baptisms for the dead?
16. Where should baptisms for the dead be performed?
17. Why should men holding the Priesthood perform these ordinances?

LESSON II.

Work and Business.

(Second Week in May.)

LESSON III

Literature.

(Third Week in May)

Before turning to Mrs. Emmeline B. Wells' poems specifically, we shall discuss, in brief, poetry as distinguished from prose. Any subject that one cares to discuss may be a topic for prose discourse; while poetry must be select in its choice of subject. The thought, the feeling, and the form in poetry are usually lifted above what we regard as ordinary. A scientist might write a very acceptable article on sawdust, or an ash can; but it would take a genius of the highest order to lift such subjects into the realm of poetry.

The diction of poetry is heightened. It is all very well in poetry to say:

> "What hands are here? Ha! they pluck out mine eyes!
> Will all great Neptune's ocean wash this blood
> Clean from my hand?
> No, this my hand will rather the multitudinous seas incarnadine,
> Making the green one red."

Such language would be little short of sheer nonsense in prose. The musical or rythmical quality is insisted on in poetry. This does not necessarily mean rhyme. Such poetry as is used in the writing of a drama, or a narrative poem, frequently omits the rhyme, that the verse may be free. The song, or lyric poetry usually employs the rhyme.

Some one has, rather cleverely, described prose as one's mental content presented in a business suit, while poetry makes its appearance in a dress suit.

"Sing the Sweet," is a song of the Christ, in five stanzas. The author takes us from the birth scene to the great Mediator who stands before the throne of God, seeking the salvation of those he had shed his blood to redeem.

"Aunt Em" says that the beauty and deep significance of the Christ life and mission inspired this hymn.

The first two stanzas are devoted to the birth story, beginning:

"Sing the sweet and lovely story," etc.

We always think of this scene with great tenderness, this thought is emphasized by the author. One author might have chosen one detail, another, another, in bringing that picture into being. Mrs. Wells chooses the morning star of glory. Nature certainly makes large appeal to her in all of her poetry.

"Birds had nests the foxes roaming," etc.

This stanza beginning thus was undoubtedly inspired by the passage of Scripture beginning, "The foxes have holes," etc., an effective allusion to a very beautiful passage.

"Now for us He's interceding," etc.

It is the vision of Christ, the Mediator, that catches the eye of the imagination as we read this stanza. One of the chief merits of the hymn is its conciseness. In five brief stanzas we have gone from the cradle to the throne of the Eternal.

Aunt Em's second hymn might fittingly be used as a funeral hymn. It was written while she struggled with the pangs incident to the loss of her daughter Emmeline.

Emmeline Wells, the daughter of Emmeline B. and Daniel H. Wells was born Sept. 10, 1853, and died at the age of twenty-four. She was a school teacher, having assisted Miss Cook in her work in Salt Lake City. She was a beautiful singer; a most attractive young woman. Her mother felt her death with a keenness that she has never forgotten.

The hymn begins:

"We lay thee softly down to sleep," etc.

The first stanza takes us to the grave of the beloved, where angels vigils keep. Death is looked upon as a sleep, and the hope of meeting is sure.

The second stanza breathes a note of sorrow, as well as words of perfect resignation. We are still at the tomb by the loved earthly remains, but hope is there.

In the last stanza, flowers are being strewn on the grave, in gentleness and deepened sorrow; again hope pierces the gloom, with the thought of the realm where sorrow and parting are no more.

This hymn is infinitely tender throughout, and possesses the two prime requisites of a funeral hymn, resignation and hope. Indeed it is a notable fact that each stanza contains a reference to the life beyond life.

The tenderness, is produced first of all by the emotional quality, and secondly by the diction. The music of the stanza is one of the pleasing and poetic features of the hymn.

It would be a most extraordinary and incredible thing if some of the Latter-day Saint hymns did not reflect our natural

environment. It is a matter of great interest, that President Charles W. Penrose and President Emmeline B. Wells should have written two of the best, as well as the best known Mountain hymns in our now rather large collection of hymns. Unlike President Penrose's beautiful hymn, Mrs. Wells hymn was written in the valleys, and takes first place among her poems set to music.

"Our Mountain Home so Dear."

The outstanding beauty of this hymn is found in the fact that it is absolutely true in its local color. It is not the mountains of Switzerland, nor the Berkshire hills, far famed in the state where "Aunt Em" was born, that are imaged and written of in this poem, but Our Mountain Home.

In proof of this statement let us follow some of the details that give local color. One of the features that has distinguished the intermountain cities, and particularly the cities of Utah, has been the streams that have coursed through the streets giving life to the trees, which grew on their banks.

The second line of the first stanza speaks of "crystal waters clear." The second line of the second stanza, refers to the "sparkling rills," and the first line of the fourth stanza speaks of the streamlet, this time giving the spiritual meaning.

Nothing is more characteristic of the desert we have settled, than the sunshine of the summer time. It makes us think of the poet Wordsworth's famous lines, "The sunshine is a glorious birth." This brilliant sunshine is found in "Aunt Em's" poem.

In the last line of the second stanza the author writes of "sunshine everywhere." Even the expression "sparkling rills" suggests sunshine, for it is the sunlight most of all that makes the rills sparkle; and certainly it is the sunshine that makes the landscape "bright and fair."

The second stanza begins:

"We'll roam the verdant hills," etc.

Does that not take us on to some mountain side, or into some canyon where such experience is ours every hour?

"In Sylvan depths and shade," etc.

The last two stanzas not only give the spiritual meaning of the poem, marking "Aunt Em" as a true child of New England, and a natural daughter of the Latter-day Saints; but they give religious significance to what might otherwise be a nature lyric pure and simple.

In other words, back of the pure joy we have from nature for her own sake, is the great and tremendous fact that all these things are the handiwork of God, who is the Creator of the heavens and the earth. This, the poet tells us, in her beautiful climax, is the "art divine."

This truism is the wonderful message of the third and fourth stanzas.

"Where'er we pass,
The hand of God we see
In leaf and bud and tree," etc.

In the last stanza the emotional quality is heightened. Variety is obtained by using the word bespeak, instead of repeating the word she used in a former stanza. A grand climax is suggested at the close combining all the works of God bespeaking his divine power and divine art through the smiling face of nature.

The diction in this poem fits the thought, and the verse becomes part of a stanza that suggests with every word God's great outdoor world, in lines that please the ear. Lines that have been set to music, which echo and re-echo "in the Valley Home" "Aunt Em" loves so well, by the throngs of Zion's children, and the sweet singers that dwell in this cherished spot, where "crystal waters clear flow ever free.

QUESTIONS AND PROBLEMS

1. Devote as much time as the lesson period will permit to a biographical sketch of President Emmeline B. Wells.

2. A. Suggest some subjects that you think would be worth the heart, brain, and pen of a poet.

B. Suggest some subjects that you think would be unworthy the pen of a poet.

3. A. Under what title is Emmeline B. Wells' book of poems published.

B. Give the titles of her three hymns included in the Latter-day Saints hymn book.

4. Give the full quotation beginning, "Foxes have holes, etc."

5. What event in her life prompted the writing of, "Sing ye of a home?"

6. Find the phrase in each stanza that gives hope of a life beyond.

7. Indicate how the noble faith and resignation, expressed in "Aunt Em's" poem, would help others bowed down with sorrow and a sense of deep bereavement, to bear their losses nobly and with resignation.

8. Select words and phrases that go to show that the writer is intimately acquainted with "Our Mountain Home."

9. Give some reasons showing that "Aunt Em," above all other women in the Church, is best equipped for the writing of "Our Mountain Home."

10. How has Emmeline B. Wells' love of nature assisted in her religious life?

11. What spiritual message is contained in "Our Mountain Home"?

LESSON IV

Social Service.

(Fourth Week in May)

CHILD LABOR

Its Use and Abuse in Human Development

The purpose of child labor legislation is to correct abuses, or to prevent the exploitation of the child for material gain. The most flagrant cases of child exploitation occurred in England, as late as the middle of the 19th century, in the coal mines and in factories. These abuses were also common in manufacturing centers in the United States. More than fifty years ago Massachusetts passed laws forbidding employment in factories of children under ten, and limiting employment of those between ten and fourteen years.

The principles upon which this type of legislation is based is that the child has a right to a reasonable opportunity for both physical and mental development, and that it is in harmony with the welfare of society that these rights should be protected. Child labor in mines and in factories is especially objectionable because so manifestly detrimental to child development. The monotony of it, its possible danger to life and limb, in case of inexperienced children, and its liability to unsanitary conditions, are manifest.

It is not customary to restrict by law child labor on farms and in homes. A limited amount of varied farm labor experience has generally been regarded as a valuable factor in development of a boy; the same may be said of home work for a girl. This, however, is left to the judgment of parents, except as restricted indirectly by compulsory school attendance laws.

The social and economic conditions that have thus far prevailed in the Rocky Mountain region have made child labor a much less difficult problem than in some of the great centers of population. It happens in some of our western cities and towns that the problem is reversed. Children, when out of school, grow up on the streets and in other public places, without opportunity to spend a little time each day in work suitable to de-

velop habits of industry, responsibility and sense of economic values—essential qualities of character in every citizen. Some extreme opponents of child labor have gone so far as to say that a young person should be entirely free from work and its responsibilities up to the age of twenty-one—doubtless an excellent method of making irresponsible drones.

It is very important that all the time of both children and youths be well occupied. Habits of merely loafing or getting into mischief may be worse than some forms of child labor. The young infant should be well occupied with sleep about eighteen hours out of twenty-four. As soon as he is able, his waking hours, not occupied in feeding, are devoted to play. Certain phases of initiative play develop into work, as do such simple activities as getting dressed and undressed, and putting clothing in its proper place. If the child is not trained early in these simple responsibilities, the task becomes doubly hard. At six or seven years the child's time properly becomes occupied with schooling, play, and suitable work, the last named in very limited amount; schooling is meant to include private lessons in activities such as music or folk-dancing. Play is a very important factor in the child's development. As he becomes mature, however, the proportion of time devoted to play, as a major occupation and to work, as a minor occupation, should be very gradually reversed. This transition should, however, be so managed as always to keep in mind the good of the child; to give him the best opportunities for development of body and mind, not neglecting his positive moral development. In this connection suitable work is very necessary. One of the most important habits to be acquired is that of thoughtfulness of the comfort and welfare of others, and unselfish action. How many mothers ruin their own health and happiness by slaving for their sons and daughters, while at the same time they ruin their children's morals by confirming in them habits of laziness, selfishness and thoughtlessness?

There is in every household some work suitable for healthy boys and girls. To make use of these opportunities in the moral training of children is just as important as to send them to school. It is a good thing to give an older child a little regular work and hold him strictly responsible for it. He may want to do it at first and as readily want some one else to do it for him when he is disinclined. When children rule the household, the parents do the children's tasks as often as the children require. It is needless to say that this also is morally ruinous. The firmness and persistence necessary to develop responsibilities in the child will, at times, require more parental labor than child labor, but it pays.

QUESTIONS AND EXERCISES

1. (a) Do some farmers require too much work, or unsuitable work, of their boys under fourteen years of age? Give illustrations and reasons.

(b) Do some mothers do likewise with their daughters of the same age?

2. Why are long hours at monotonous work, even though easy, objectionable, in case of children under fourteen years?

3. Give examples of work suitable to children:

(a) In case of girls seven to ten, (b) Ten to fourteen years, (c) In case of boys seven to ten, (d) Ten to fourteen years.

Explain how this work may be beneficial to the child.

4. Show how failure to require any work of children, seven to fourteen years of age, may be detrimental to the child. Give illustrations.

5. Explain the mother's responsibility in training her daughters in habits of service in the home.

6. (a) In what way is the labor of children up to 14, 16, or 18 years of age limited by law in your state?

(b) What is the purpose of this law?

7. State the principle by which you can determine in any case what work to require and what not to require of a child of any given age?

PROSPECTIVE MOTHER

By Addie S. Pace

Prospective mother:
The purest emblem of unselfish love, thou art,
As soul to soul thou dost commune with newly pulsing heart,
As hand in hand with God thou treadest holy ground,
With him dost mould immortal clay
When lo! his masterpiece is formed.

Prospective mother:
The sweetest task of all life's given tasks is thine,
Responsibility it is that makes it so sublime,
A privilege ne'er equalled in all the work of art,
To fashion that tabernacle fit to clothe a spark of God.

Prospective mother:
Let thy day of privilege be one glad day of song,
To show thy worthiness of favors so divine, sing on, sing on;
Fear thou no evil, though thy way through shadow lies,
God shall not desert thee, nor forget thy noble sacrifice.

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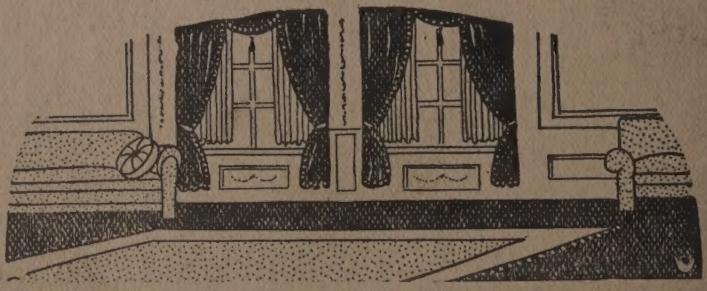

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